VETTIUS VALENS

The Anthology
Book I

Translated
by Robert Schmidt

Edited
by Robert Hand

Project Hindsight
Greek Track
Volume IV

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Introduction to the *Anthology* of Vettius Valens, Book I

by

Robert Hand

This is the beginning of the single most ambitious of Project Hindsight's translation projects thus far, the first complete translation of Vettius Valens' *Anthology* into English. The text of the *Anthology* is huge, about 350 pages in Greek in small type, comprising nine books of varying length, plus 50 pages of addenda, and about 150 pages of additional material associated with Valens but probably not from the *Anthology*. Altogether this constitutes the single largest body of ancient astrological lore. In later books we will also see the most extensive compilation of worked out and delineated astrological charts surviving from the ancient world. If we are going to recover ancient astrology, we have to recover Valens!

Unfortunately there are problems. As you will see even in this first book, the original Greek is in very bad condition. Paragraphs and larger sections are presented out of order; there are numerous gaps in the text; and the copyists have had a field day.[1] In chapter 4 we have found passages in which the copyists mixed up fractions written as sexagesimal numbers (such as degrees, minutes and seconds) and conventional fractions, substituting one for the other and vice versa. However, despite this, and despite the amount of straightening out that will have to be done over the next several years, even as we have it this text is incredibly important, both because of its scope and because it preserves an older pre-Ptolemaic way of thinking about astrology and of doing astronomy.

Book I is a curious mixture. I truly doubt that it represents the real Book I of the *Anthology* as it was originally written. Much of the material consists of basic delineations, signs, planets etc., that one would expect. Then there are chapters consisting of rather complex calculations for rectifying Ascendants, computing approximate planetary positions, phases of the Moon and the like. These calculations come right in the middle of the basic delineation text.

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[1] Presumably these were not copyists with strong Virgos or if so, they must have strong emphasis on the terms of Jupiter in Virgo. (See chapter 3.)

The delineations consist of the planets, the signs, and the boundaries (terms). In addition there are extensive sections taking the planets in pairs and even in threes. The material in all of these delineations is quite straightforward, but there are some significant points that the reader should not overlook.

First of all this is the earliest reference that we know of to the assignment of elements to the triplicities. Valens makes no special mention of this; the elements are simply listed along with the other sign attributes. But they are there and we know that they enter into his delineations later on in the other books. I will have more to say about this in the introductions to those books.

Second, this is one of the few sources anywhere for delineations of the individual boundaries (or terms) of the signs. Usually they are just treated as minor dignities and let go at that. Every boundary (term) of every sign is specifically delineated in Book I, chapter 3. The delineations do not always seem to follow from first principles, but there is a general tendency to delineate the boundaries (terms) of a planet according to the dignity of the boundary ruler in that sign by rulership, exaltation and triplicity. The more dignified a planet within in a sign, the more benevolent its boundary (term). However, while this is a tendency, it is not absolutely reliable.

Third, planetary triples are not commonly delineated elsewhere in ancient or medieval literature up until the 20th Century before the works of Witte and Ebertin! The only exception that I am aware is one of the writings of Abu Ma'shar, who delineated all combinations up to seven at a time! We may, of course, find other authors who have written of such combinations.

Fourth, the reader should notice the extensive use of the constellational symbolism in discussing the functions of the signs. There is a little of this in Ptolemy's *Tetrabiblos* Book I, but not as much as here. This leads us to the following question, one which we have not fully confronted in our studies thus far. *What zodiac was Valens actually using?*

The scholars have an answer. According to Neugebauer, Valens used a mixture of systems that was common in the Hellenistic world. He employed a system of computing rising sign times that scholars call "System A." This system is discussed at length in the first note of chapter 6. The System A rising sign times usually goes with a zodiac in which 10° Aries is defined as the vernal point. As this is usually

described, this would be a tropical zodiac, like the one used in the West today, but with a constant 10° difference in the longitudes. However, Valens used the similar System B zodiac with the vernal point at 8° of Aries. Similarly this would have a constant difference from our zodiac of 8°.

The problem is this: Were these zodiacs really tropical or sidereal? Did the fixed stars move (tropical) or stand still (sidereal). Some of our authors are definitely tropical, Ptolemy, Paulus and parts, if not all, of the *Liber Hermetis*. With Valens we do not know. It may be that the zodiac was really sidereal, i.e., the stars did not move, and he simply did not bother to move the vernal point. Or he may have really used a tropical zodiac, i.e., the stars did move.

Certainly the logic of the use of the constellations both here and in the *Liber Hermetis* is sidereal, but we do not know whether to precess his boundaries are leave them alone. We do not even know whether or not we should add 8° to his longitudes for the boundaries for modern use. His system of boundaries is one which we also find used in the Hipparchan-Ptolemaic tropical zodiac with the vernal point at 0°.

On the other hand, his ascensional times for the *zōidia*, which are according to System A, would not be at all accurate if they were computed for sidereal *zōidia* whose ascensional times would vary considerably over time, especially if one adds 10° or 8° to the beginnings of the signs. Cyril Fagan went over much of this ground in his research but much more needs to be done.

Our problem is that our astrological ancestors lived at the time when Western astronomy was just becoming aware of the precession of the equinoxes. Hipparchus had discovered it in the 3rd Century B.C.E. but a general awareness of it does not seem to have been widespread. Certainly it did not occur to the early astrologers that mixing up constellational symbolism with seasonally based symbolism would cause a great deal of trouble 2000 years later! Only Ptolemy and his successors seem to have been aware that clear distinctions had to be made, so that we see Ptolemy basing the signs clearly on a seasonal basis, and when he does refer to constellational symbolism, he precesses the areas involved according to the apparent movement of the fixed stars with respect to the vernal point.

The author of the *Liber Hermetis* and Valens do not seem to be concerned with this at all and mix up symbolism from both systems of ideas happily and without concern for our benefit. This is a job that *we*

have to do! Ancient practices with regard to the zodiac were a mixture of sidereal and tropical. We have to sort them out. Most of us in the West use tropical signs. Are there sidereal ones that can be used in the same way, as the Western siderealists and Hindu astrologers claim? Are both sets of signs to be used, but differently?

In my own work, as many readers are aware, I routinely correct natal planetary positions for precession before comparing them with the transits, but for symbolism I use the tropical signs. I also add precession to the natal Sun and Moon when casting solar and lunar returns (or revolutions as the older astrologers knew them). Nor is my mixing of the two systems either peculiar to me or a modern idea.

Lilly used tropical signs, but makes references to the placements of planets in constellations. According to Fred Gettings in his book, *The Secret Zodiac*,[1] the astrologers who were responsible for the orientation of the church of San Mineato al Monte near Florence, aimed at getting a conjunction of planets in the *constellation* of Taurus, not the *sign*, in their chart for the foundation of the church. And I am currently translating the *Opusculum* of Johannes Schoener, a work dating from 1538. In it he gives delineations for the Arabic form of the lunar mansions, with tropical longitudes related to the fixed stars that make them up. They are clearly not based on the vernal point!

The astrological community both East and West has to stop taking a doctrinaire position on the subject of sidereal versus tropical. The ancient astrology was clearly a mixture of the two and the sorting out of the East to siderealism and the West (with the exception of the Fagan-Allen school) to tropicalism is a matter of historical accident. We have to recognize that it is probably still valid, and even necessary, to use elements of both. The question is which elements are which? On that subject I expect controversy to thrive for generations.

The other major component of Book I is computational techniques. These appear to have been the despair of the academic historians who noted, quite correctly, that Valens' astronomy was a bit crude and his methods rough and ready. However, the "crudity" consists more of approximations than inaccuracies. With the exception of his use of System A rising times for the signs, which are genuinely wrong especially for Virgo and Libra, his methods actually give fairly decent

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[1] Fred Gettings, *The Secret Zodiac*, London, Arkana, 1989.

results with a little calculation that could easily have been done with the Greek equivalent of pencil and paper, and no reference books. These would be just the thing for the itinerant astrologer who could not carry weighty reference books (or scrolls) and who was 2000 years shy of electricity and notebook computers.

But the value of these techniques goes beyond this in my opinion. Their real value may lie in the area of astrological education. The typical modern astrologer is so far removed from the process of computing a planetary position, that he or she has no real feeling for the processes involved and no real sense of their incredible numerological underpinnings.

In the field of astrological education there is an ongoing debate as to whether beginning astrology students should be required to learn how to compute a natal chart by hand. The phrase `by hand' here means with the use of ephemerides and tables of houses. The idea is that doing charts by hand in this manner gives the student a feeling for what the chart is about. It is this writer's opinion that what it really does is to give the student the feeling that astrology is drudgery. And the student still gets no real sense of how a chart works. By contrast the methods used by Valens, though they require updating and modernizing, give one a real sense of the dynamics of planetary movement and of the workings of the chart. (Further on in this introduction there is a short essay which discusses this principle in the context of a particularly striking example.) Perhaps what we need to do is to teach the kinds of techniques that Valens used to our beginning students.

However, I need to issue a warning. If you examine the chapters of Book I on computing, you will not immediately find that simplicity and closeness to the phenomena that I have been talking about here. The problem comes from two sources, the garbled nature of the Greek text and the strangeness of everyday Greek computational methods to someone trained in present-day arithmetic. However, when these techniques are converted to our methods of computing, they become fairly simple.

As an example let us try out one of the techniques, which is described in chapter 6, for computing the nearest, previous New or Full Moon before a birth. Then compare this description using modern methods with the description in chapter 6.

Given: Sun and Moon ☉ 19°♐59' & ☽ 1°♐24' at 0:00 E.T. on Dec. 12, 1993. When was the nearest previous New or Full Moon?

We are just before a New Moon here so we want to compute the previous Full Moon. For our purposes, it is sufficient to round everything off to the nearest degree. At a Full Moon, the Moon is opposite the Sun. Therefore we start with the point opposite the current Sun degree, namely 20°♊ or 80°(as measured from 0°♈). The current Moon is at 241°. We subtract 80 from 241 which equals 161. We then divide 161 by 12 which gives us a bit more than 13 (161/12 = 13.42). We subtract the 13 from the 80°, our starting point, which was opposite the current Sun. The result is 67°. Therefore the previous Full Moon occurred with the Moon at 7°♊ and the Sun at 7°♐, and it occurred roughly 13 days before on November 29. According to the ephemeris the actual values are Nov. 29, 1993 at 06:32 E.T ☽ 7°♊03' ☉ 7°♐03'.

We can also compute the next New Moon using the same device. The current Sun is 20°♐, the current Moon 1°♐. The arc between them is 19°. If we divide 19 by 12 we get almost 2, therefore the next New Moon will be on Dec. 13 at 22°♐. The correct figure is Dec. 13, 1993 at 9:28 E.T. at 21°♐23'.

The key here is that the average daily rate of the elongation of the Moon from the Sun is 12.19° which is very close to an even 12°. Using another of Valens' methods for computing the position of Saturn, I was able to compute the Dec. 1993 position of Saturn as 24°♒, knowing only that Saturn was at 60° in May of 1942.

These are not merely interesting parlor tricks. We find when we examine these techniques that they employ those same very mysterious planetary periods that many of us have been wondering about for some time. These periods are not only interesting numerologically but also astronomically. It is when astronomy and numerology (in the higher sense of the word) come together we know that we are looking at something genuinely important for understanding our art and the other so-called "occult arts."

Another potential bonus in this book is chapter 4. I call this a potential bonus, because this is far and away the most fouled-up chapter of the book with regard to the condition of the original text. This chapter shows methods for finding an unknown Ascendant. Even though we have made a start, it is going to take a while to straighten out the paragraph ordering and other such problems. But in this section we have

at least three methods for finding an unknown rising sign, and then many more for computing the actual degree and minute. These are all of course based on rationales that are obscure, to say the least, even to modern astrologers, but they may prove of value. One of these methods, known from Ptolemaic literature as the Animodar (Book III of the *Tetrabiblos*) actually often *does* give an approximate value for the Ascendant with no more data than the longitude of the prenatal New or Full Moon (hence the calculation example chosen above). I can conceive of no rational basis for this technique. However, Renaissance astrologers used it routinely and no chart was considered correct until it had been checked with the Animodar.

The *Dōdekatēmorion*

The remaining part of my introduction I will devote to a discussion of the *dōdekatēmorion,* as an illustration of the kind of insights one can get from examining ancient astrological computing techniques. As readers of my own writings may be aware in my book *Essays on Astrology*[1] I devoted a section in that book to the Greek system known as the *dōdekatēmoria* (the plural form). We have also encountered it several times in our translations, for example in Paulus Alexandrinus, Antiochus of Athens, and the *Liber Hermetis.* For those who may not be familiar with it, the *dōdekatēmorion* is the Hellenistic form of what is known in Hindu astrology as the *Dwadasamsa.* In both cases the words mean "twelfth part" and both of them are concerned with some kind of twelvefold division of the signs. But in Greek astrology there are two different methods for computing them, which appear quite similar, but in fact produce different results. Here are the two methods:

1. Multiply the degrees and minutes of the planet within the sign and add the result to the original position. That is the *dōdekatēmorion.*

2. Multiply the degrees and minutes of the planet within the sign That is the *dōdekatēmorion.*

The first method actually amounts to the following: Given a planet at

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[1] Robert Hand, *Essays on Astrology*, "Dodekatemoria: An Ancient Technique Reexamined," Rockport, MA: Para Research, 1983.

x, its *dōdekatēmorion*, D is as follows: D=12x+x, in other words D=13x! For this reason we will refer to this as the 13th harmonic *dōdekatēmorion.*

The second method amounts to D=12x. This method is the one used in the Hindu *dwadasamsa*, so we will refer to this kind as the *dwadasamsa* type. The *dwadasamsa* has received something of a renaissance in Western tropical astrology, and has never died in Hindu astrology, although it is not as prominent as the ninth part or *navamsa* in present day use.

Before we go any further, we must point one more feature of both systems. Both of them can be looked at in two different ways. First, each can be looked at simply as a sign subdivision, especially the *dwadasamsa* type. Here we are not concerned with an actual degree and minute for the *dōdekatēmorion*, but simply its sign. The sign of the *dōdekatēmorion* is a subdivision which can confer dignity or debility onto a planet in the same way as a boundary (term) or face. However, we can also actually compute the degree and minute and take aspects among the *dōdekatēmoria.* This is the method that is described in *Essays* and is also clearly referred to in several places by Paulus and at least once in Book I of the *Anthology*, the present work. It seems that the 13th harmonic type is more commonly used to compute degree locations which are then inserted among the conventional positions in the chart, while the *dwadasamsa* type is more commonly used to get the sign only. However as the longitude within a sign increases the two methods gives an increasingly divergent result. At the end of the sign the two twelfth parts differ by exactly one sign.

Neugebauer in *Greek Horoscopes* reports only the 13th harmonic type, where he alleges that it can also be found in Babylonian sources. Other authors report only the *dwadasamsa* type. It seems that scholars are not generally aware that there are two kinds, even though both kinds are reported by Paulus and Antiochus, Paulus preferring the 13th harmonic type and Antiochus the *dwadasamsa* type.

When I wrote *Essays* I was of the opinion that the *dwadasamsa* type was a degenerate form of the 13th harmonic, the 13th harmonic being the earlier form. I still believe that the 13th harmonic form is the older, but I am no longer so sure that the *dwadasamsa* type is merely a degenerate form of the 13th harmonic.

I believed that *dwadasamsa* to be a degenerate form for the following reason: The 13th harmonic type is a true harmonic in the

sense that John Addey and his followers have defined it, that is, there are complete sequences of the signs of the zodiac following in the proper order from Aries to Pisces. For example in the ninth part or *navamsa*, the ninths go in nine complete Aries-Pisces sequences around the zodiac, each *navamsa* being 3°20'. The *saptamsa* or seventh part does the same seven times. But the *dwadasamsa* divides each sign into 12 parts of 2°30' each such that the first *dwadasamsa* of each sign is the same as the sign, but there is a discontinuity. The sign Aries has 12 *dwadasamsas* starting with Aries and extending to Pisces. Taurus has 12 *dwadasamsas* starting with **Taurus** and extending to Aries, but at the Aries-Taurus sign boundary an Aries *dwadasamsa* is skipped! In the 13th harmonic type, Aries has *dōdekatēmoria* from Aries to Aries, so that Taurus starts with a Taurus *dōdekatēmorion* and ends with a Taurus *dōdekatēmorion*. There is no skipping over the second Aries. Under the influence of the Addey school I assumed that the latter form, being a true harmonic, was the correct form and the *dwadasamsa* simply an approximation. Working with the *Anthology* has convinced me that I was probably in error. I now believe that the *dōdekatēmoria* of both kinds are valid systems and that they both derive from something much more powerful than a simple harmonic basis, although harmonics are a factor in their operation.

The key to this new understanding came about by accident. In his first draft of the chapter 6 of Book I, Robert Schmidt made what he later realized was a translation error. Seeing the number 12 in the Greek text followed by an abbreviation for what could have been the Greek equivalent of `part', he translated it is "twelfth part," i.e., *dōdekatēmorion.* When I read this passage something did not quite make sense. I realized that what had been translated as "twelfth part" actually had to mean "12 degrees." And it subsequently turned out that the number and abbreviation really did mean "twelve degrees." But on the way to this realization I came to the conclusion that the *dōdekatēmorion* was closely related to Sun-Moon relationships and that both kinds could be accounted for in these terms. And this was later confirmed in Chapter 21, "Concerning Conception," where Valens uses 2½° measures for computing the Trutine of Hermes in exactly the same way that Lilly uses 12° arcs. The two measures are closely related! Incidentally the 12° arc is not unknown in modern astrology. In Hindu astrology the 12° arc, when used to measure the elongation of the Moon from the Sun, is called a *tithi* or lunar day. The sample calculation of the Full and New

Moon given above shows the *tithi* in its use by Valens, although he does not give it any special significance in that passage.

Let us first explore the origins of the 13th harmonic *dōdekatēmorion.* Suppose that there is a New Moon at exactly 0° ♈. For the first couple of days both the Sun and the Moon are in Aries. The mean rate of travel of the Moon is 13°10'35", while the Sun moves at 0°59'8". On average the Moon will take 2 days, 6 hrs., 38 min. and 35 sec. before it enters Taurus. The Sun in that same time will move an average of 2°14'39". A thirteenth of a sign of 30° is 2°18'28". That is the size of a 13th harmonic type *dōdekatēmorion.* In other words at just about the same time that the Moon enters the sign Taurus, the Sun will enter the *dōdekatēmorion* of Taurus. Similarly when the Moon enters Gemini, the Sun will enter the Gemini *dōdekatēmorion* of Aries and so forth. If the relationship were perfect, the Moon would always be in the sign of the Sun's *dōdekatēmorion.* In fact whenever there is a New Moon at 0° of any sign,[1] this relationship holds for most of that month. This arises out of the natural relationship between the motions of the Sun and Moon. As one can see above, the Moon's average daily motion is a little over 13° and the Sun's average daily motion is a little under 1°.

Ancient astrology was strongly imbedded in the ancient Greek (and probably pre-Greek) philosophical tradition, which believed that the physical universe was an approximate reflection of an ideal universe in which all mathematical relationships are perfect. This tradition is known to us at its most developed in Platonism, but it is by no means confined to that tradition. We have 360° in the circle because that is the nearest elegant, whole number to the number of days in the solar year. Hence the Egyptians, adopted a solar year of 12 months of 30 days, with a five day period at the end belonging to no month, the epagomenal days. Every fourth year a sixth day was added for leap years. But the emphasis is on the number 360. Even in the present day there are schools of Hindu astrology that compute planetary periods (*dasas*) using an ideal year of 360 days!

In the same way I believe that the 13th harmonic *dōdekatēmorion* was an idealized value for the solar motion that takes place while the Moon travels through a 30° arc. Although we have no documentary

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[1] At 0° of a sign the longitude and the *dōdekatēmorion* 13th harmonic are the same.

evidence for this as yet, it would seem logical that those months in which the New Moon occurs at 0° of any sign (in which the Moon sign is for the most part the *dōdekatēmorion* of the Sun as mentioned above), have some special significance. For in these months the ideal and physical universes are synchronized.

The *dwadasamsa* type has a similar origin, but it comes not from the motion of the Moon with respect to the zodiac, but from the motion of the Moon *with respect to the Sun*, or elongation. As we have already seen the average motion of the elongation is 12.19° per day. This is the source of the idealized lunar day or *tithi* of 12°. If the Moon travels 12.19° of elongation per day then the Moon will cover 30° of elongation in 2.46 days. Given that the Sun moves a bit less than 1° per day, this gives a solar motion of very close to 2°30', the value of the *dwadasamsa* type of *dōdekatēmorion*.

So we see that the 13th harmonic *dōdekatēmorion* arises from the absolute motions of the Sun and the Moon, whereas the *dwadasamsa* type of *dōdekatēmorion* arises from the relative motion of the Moon to the Sun. I believe that these are enough to establish these two measures (measure being exactly what the Sanskrit ending *-amsa* means) as especially significant. However, it turns out on closer inspection that there are two additional reasons for the importance that may be attached to the *dwadasamsa* interval of 2°30'.

The planet Saturn has a tropical cycle of 29.45772 years and an average motion of 12.22 degrees per year. It takes therefore 2.455 years to travel a sign. If we move a pointer at the rate of 1° per year in the chart, which is the standard Greek rate for directing, we find that the pointer will move very close to 2°30' in the same time that it takes the transiting Saturn on average to move through a sign. And Saturn was known to the Babylonians as the "old Sun!" Saturn's transit cycle measured in years is also very close to the average length of the Sun-Moon cycle, or synodic month, measured in days, namely 29.45772 years and 29.530589 days.

The planet Jupiter has a tropical cycle of 11.86223 years. This gives Jupiter an annual motion of 30.348 degrees, a little more than a sign, and an average monthly motion of 2°31', again our *dwadasamsa* value!

It is the resonances of these astronomical relationships with the harmonics of the planetary periods that gives the *dōdekatēmorion* of both kinds their significance. I suspect that we err when use harmonics

arbitrarily without checking to see whether a particular harmonic has an astronomical relationship of some kind. It is not clear whether all of the harmonics used in Hindu astrology would bear up to this test[1], but it is clear that the *dwadasamsa* does and so also does the 13th harmonic, each in different ways.

How important are the *dwadasamsas* in the history of ancient Hindu astrology? We cannot say for certain, but here are a couple of suggestive ideas.

If we have each sign divided up into *dwadasamsas* and decanates (using the Hindu system not the Western Faces) we have the situation illustrated in the following table, using the sign Gemini as an example.

<table>
<tr><td colspan="12">♊</td></tr>
<tr><td colspan="4">♊</td><td colspan="4">♎</td><td colspan="4">♒</td></tr>
<tr><td>♊</td><td>♋</td><td>♌</td><td>♍</td><td>♎</td><td>♏</td><td>♐</td><td>♑</td><td>♒</td><td>♓</td><td>♈</td><td>♉</td></tr>
</table>

Notice that each of the decanates is ruled by the sign that is also the first *dwadasamsa.* The same is true for any other sign that one might care to choose. Is this a coincidence? I suspect that it is not. There is also a more obscure division used in Hindu astrology, known as the *chathuramsa* which divides each sign into four divisions of 7°30' each in the following manner (again using Gemini as an example.)

<table>
<tr><td colspan="12">♊</td></tr>
<tr><td colspan="3">♊</td><td colspan="3">♍</td><td colspan="3">♐</td><td colspan="3">♓</td></tr>
<tr><td>♊</td><td>♋</td><td>♌</td><td>♍</td><td>♎</td><td>♏</td><td>♐</td><td>♑</td><td>♒</td><td>♓</td><td>♈</td><td>♉</td></tr>
</table>

[1] The *navamsa* does. The lunar mansion or *nakshatra* is 13°20' long. This is very close to the average daily motion of the Moon in the zodiac, and it is well known that this is the derivation. The *navamsa* is exactly one quarter of that and therefore resonates to the passage of the Moon through the quadrants of the chart. On average the Moon moves very close to 3°20' of arc while it is rising from the Ascendant to the M.C., from the M.C. to the Descendant and so forth.

The *chaturamsas*, like the decanates, are ruled by the first *dwadasamsa* in each. It appears that the decanates of the Hindu system (the ones also used by most modern astrologers) and the *chaturamsas* are not really independent subdivisions at all, but are actually derived from the *dwadasamsas*. This does not immediately tell us anything of practical use, but it does show how important *dwadasamsas* were in Hindu astrology. They are also not without importance in modern Hindu astrology, but they do not appear to have the central role they may have once had.

There is one more point before we bring this essay to a close. This is a purely symbolic one. We have two kinds of *dōdekatēmorion*, the 13th harmonic and the *dwadasamsa*. And if the scholars are correct (notably Neugebauer) and the 13th harmonic type is the older, and if, as is certainly true, all memory of the 13th harmonic type has been lost until recently, why did this happen?

One answer may be that the *dwadasamsa* type simply resonates better with other celestial phenomena such as the Saturn and Jupiter cycles. But there is another possible answer that is consistent with other changes that have occurred within astrology since the ancients. For example, where in ancient astrology we have two complete astrological systems (the sects) for day and night births, the first being solar in orientation, the latter being lunar, in modern astrology we have only the solar orientation. In the most ancient astrology we have two distinctly different planetary Venuses, the morning star Venus and the evening star Venus. According to Wilhelm Knappich the morning star Venus "had a more masculine character and was known as *Ishtar of Akkad*, a goddess of war." The evening star Venus "had a more feminine character and as *Ishtar of Uruk* she was the goddess of the sensual life and priestess of the gods."[1] The morning star Venus later became just a debilitated Venus, and to Christians even worse; she became Lucifer, the Devil.

We see here a gradual and progressive devaluation of the feminine from ancient astrology to the present. But how do the two systems of *dōdekatēmorion* fit into this. The 13th harmonic *dōdekatēmorion* is based on the Moon's own motion in the zodiac irrespective of the Sun, 13.17° per day. The *dwadasamsa* type is based on the motion of the

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[1] Wilhelm Knappich, Geschichte der Astrologie, Frankfurt am Main, Klostermann, 1967, p. 31. My own translation.

Moon *relative* to the Sun, 12.19° per day. The first shows the Moon as an independent entity, the second as an entity dependent upon the Sun. Of course, from a purely physical astronomical perspective the Moon is dependent upon the Sun for its light, but its motion, of which the light is really only a measure, is actually its own. Is the progressive change from the 13th harmonic *dōdekatēmorion* to the *dwadasamsa dōdekatēmorion*, part of the same evolution that has made 13 an unlucky number, while 12 is not?

I offer this only as a suggestion, not as anything definitive. But all of the foregoing should serve to give the reader some idea of what kinds of material can be stirred up by the study of ancient astrology.

Final note: Except in this introduction, all of the notes that follow are those of Robert Schmidt, the translator, unless they are marked with the initials [RH]. Those are notes by your editor.

Translator's Preface

by

Robert Schmidt

The present translation of the first book of Vettius Valens' Anthology takes us right into the heartland of Hellenistic astrology. Written by a younger contemporary of Ptolemy's, it preserves the main line of the astrological tradition with all its complexities and ambiguities, and without the rationalizations (and consequent omissions) introduced by Ptolemy. And as the reader will see for himself, it certainly qualifies as one of the most elaborate `cookbooks' of all time. The richness of the delineation material is truly amazing.

Vettius Valens is another astrologer (along with Paulus) singled out by Pingree as a "wretched writer." It is certainly true that the text as we have it is a mess. It is disorganized, with repeated text and scattered bits of paragraphs surfacing at odd places. The section on the *zōidia* (i.e., the signs) is particularly corrupt. However, there is no reason to attribute this to Valens. It is more likely that it is due to the transmission and successive re-editings of the text.

There are other sections, however, that exhibit the tight and carefully equivocal writing that we are beginning to recognize as the distinctive mark of the authentic tradition. This is particularly true of the description of the nature of Hermes in chapter 1, and the combinations of the planets taken two at a time and three at a time in chapters 19 and 20, respectively. Valens himself makes it clear that he composed the "synoptic" delineations of the latter two chapters himself and did not merely paraphrase the ancients. They will certainly deserve some more attention in the future revision of this book. They seem to be written in such a way that a sudden turnaround or twist of the language is supposed to implant the "form" of the combination in the reader's mind. There are many places in those chapters where I felt that I was looking through a veil, and did not see the true "form" at all. As a matter of fact, it may only be through a more exact understanding of the planetary symbolism that these passages will begin to reveal themselves at all. Greek grammar only takes us so far. In any case, I challenge all our readers to try to "construct" these delineations from basic symbolism, or those of the 60 boundaries as well (chapter 3). How are these delineations like or unlike the delineations for the planets and the signs themselves?

Criticisms have also been made of the mathematical sections of this work. It is certainly true that they do not have the algorithmic simplicity of modern astronomical methods. However, let me suggest that the Greek astrologer/astronomers may not dealing with pure and abstract mathematical quantities in the modern sense. They seem to be concerned with manipulating the "portions" (*moirai*) of the heavens, which are the allotments that pertain to man's life and destiny, not mere degrees or divisions of a circle into a convenient number of parts. It is possible that the seemingly cumbersome nature of the astrologer's algorithmic language and presentation is due to his desire to bring the learner closer to these true objects of his art, and not to distance him with a superficial proficiency of calculation that is only possible by ignoring the specific nature of the objects under investigation.

One unexpected surprise of this work was the occasional bit of esoteric material shining through the basic exposition. I refer to the first phrases in the discussion of the nature of the Sun and Moon in chapter 1, and few enigmatical references to a "mystical or necessitated *Hōroskopos*." Was there more of this in the original text? Was it censored? Did the author write like this for fear of persecution? Or was this the accepted method of presenting an esoteric doctrine? Whatever may be the case, we will have to keep a sharp lookout in the future translations for more such material.

This translation of the first book of the Anthology has been made from the Teubner edition of the Greek text by Pingree. Although it has been translated into a few European languages (French and German, at least), to the best of our knowledge this is the first translation into English.

General Note

Update on Zōidion. Here we would like to give some new reflections on the word `*zōidion*,' which we have merely transliterated in our translations hitherto since we have not known how to cope with the dual meanings of living thing and picture that pertain to the root word `*zōion*.' The root word `*zōion*' is formed from *zōē* meaning life plus the ending `*ion*.' This ending is itself ambiguous. It either refers to place in some way, or is a diminutive. The former seems the only possibility here. Thus, a *zōion* would be a place for life. We preserve this sense in some of our sayings: "the body is the seat of the soul, " or the

"temple of the spirit." We might also speculate that the image sense of *zōion* becomes more intelligible in this way. A statue might be regarded as the seat of a god, for example.

In our first note about this word in our translation of the *Introductory Matters* of Paulus, we suggested that the word `animate' (as a noun) might be a good translation for *zōidion*. We subsequently discovered that MacKenna had in fact used this translation for *zōion* in his edition of Plotinus. However, in view of the material in the preceding paragraphs, this no longer seems to us a good translation. `Animate' in no way refers to the seat of life, but rather to the animating power in matter. So we are still in a quandary.

The problem becomes even more complicated when we look at the word `*zōidion*,' which is itself formed by adding `*ion*' to *zōion* ("the `d' merely separates the last vowel of the root from the first vowel of the suffix and is not an integral part of the suffix). It has always been taken for granted that this is a diminutive rather than a locative[1] suffice here, meaning a small *zōion*. However, astrological usage leads us to wonder if we may have a higher order locative suffix here. Each *zōidion* is regarded as the dwelling place (*oikētērion*—note the `*ion*' suffix here also with an unambiguous locative sense) of a planet (in modern parlance, the planet is the ruler of this sign). So it is at least possible that the zodiacal divisions are meant to be the dwelling places of the planets or stars regarded as gods (which are considered to be *zōia* by the Greeks), and that this is the origin of the designation `*zōidion*.' Only more study will enable us to decide this.

In any case, the equivocal character of *zōion* was a matter of considerable significance for the Greek philosophers, and seemed to contain within itself some higher truth about the nature of living things. From the very first chapter of the Categories, we gather that Aristotle did not regard the two meanings of *zōion*—living thing and picture—as immediately referring to the same essence; that is, *zōion* cannot be regarded as a genus of which living thing and picture are species. Nor is the one meaning somehow derived from the other; in other words, a picture is not called a *zōion* because it is a picture of an animal, since the word may be applied to scenes that do not contain animals at all. But neither do the two just accidentally happen to have the same name, as is the case with homonyms. According to Aristotle, the *zōion* that is

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[1] i.e., pertaining to a place in which a thing is located. [RH]

a horse and the *zōion* that is a picture are truly "similarly-named, " that is, they justifiably possess the same name out of some analogy. The question is: What are the terms of the analogy?

In Plato's *Epinomis*, the Athenian Stranger states that a *zōion* results, properly speaking, "whenever a single copulative union of soul and body should give birth to a single shape [981 a 7-9]. " Later in the same dialogue, the gods (who have been characterized as *zōia*) are identified with the stars. The stars are "either the gods themselves, or else images of the gods created by the gods themselves [983 e 5-6]. " From these passages we might infer that the underlying analogy referred to above is that the soul fashions the body, makes it what it is, in the same way that an artist fashions his material. And in each case we have a union of soul and matter. This union is conceptualized as a sexual one, as is further clear from Plato's *Phaedrus*, in which Socrates characterizes paintings (*zōia*) as the "offspring of the painter's art that stand before one as though alive (*hōs zōnta*) [275 d 5]. "

We might also infer that, for the Greeks, the image character that pertains to *zōia* always derives from something higher and more real. A picture is not an *zōion*-image because it is an image of some subject or some scene. It is an image because it reflects or images the artist's soul—or at least something that exists in the artist's soul.

Thus, the Greeks would not regard the figural character of the *zōidia* of the zodiac as due to human projections of men and animals into the sky. Rather, to the extent that they were images, they *were* the divine artwork. In the *Timaeus*, the Demiurge creates the world itself as a *zōion*, a living being. But this living being is also created in the image of the Idea of a Living Being, which is not an abstraction, but rather a more fully real prototype of all living things.

Finally, in Plotinus *zōia* are regarded as the mirror-like images of the higher light and life reflected in matter. The higher soul can be regarded as present in bodies in so far as "it shines into them and makes *zōia* not out of itself and body, but while remaining itself, it gives images of itself, just as a face in many mirrors [I.1.8]. "[1] Here, too, the meanings of living thing and image are inextricably intertwined.

In the light of these passages, we would like to draw the following tentative conclusions about the two meanings of *zōion.*

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[1] Compare this with Valens' symbolism of the Moon in the present translation.

1. They were not regarded as homonyms, but as analogs.
2. The underlying analogy seems to be that the soul fashions the body in the same way that an artist fashions his material.
3. The image character is not regarded as projection from lower sphere, but only as an image of something higher in the sense of more real.

We do not see how astrologers could have used this language without being ever conscious of the deeper truths presented in this ambiguity.

Update on Moira. Chapter 3 of the present translation deals with the assignment of boundaries (traditionally called `terms') to different parts of the zodiacal divisions. The grammatical usage there leads us to believe that we were correct in assuming that the Greek astrologers used the word `*moira*' in full consciousness of its meaning as an `allotment' or `apportionment,' and did not simply regard it as a neutral division of a circle into parts. In everything else we have translated so far, the Greek astrologers are careful never to attribute the astrological qualities to the parts of the zodiac itself. They always say that some such zodiacal division is "significant for " something, or that it "produces " something in the natives. But all of a sudden we find Valens saying the first 7 degrees (*moirai*) of Capricorn, for instance, those of Hermes, *are* theatrical, satyr-like, imitative, etc., as if these adjectives were proper predicates of the *moirai*. This would be a conceptual blunder if the *moirai* were themselves simply parts of the zodiac. However, these qualities would be appropriate predicates for a human allotment or apportionment. Then the above sentence would say that the first 7 allotments (to some native) are theatrical ones, etc., which makes sense. We are moving more and more in the direction of discarding the translation `degree' entirely.

The Anthology of Vettius Valens of Antioch, Book I.

1. Concerning the Nature of the Stars

The all-seeing Sun, then, being truly fire-like and the light of the mind[1], the organ of perception of the soul,[2] is significant at a birth for kingly office, hegemony, mind, practical wisdom, outward form, motion, height of fortune, public registration, action, popular leadership, judgement, father, mastership, friendship, persons of high repute, the honors of images, statues, and crowns of office, arch-priests of the fatherland. . .[3] of places.

Of the parts of the body, it has authority over the head, sense-organs, right eye,[4] ribs, heart, respiratory or sensory motion, tendons.

It also has authority over the essence of gold, of fruits of wheat and barley.

It is of the diurnal sect, lemon-yellow as for color, and sharp as for taste.

The Moon, being truly generated[5] by the reflection of the solar light and

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[1] *phōs noeron.*

[2] There seems to be some esoteric doctrine peeping through the text here. If the Sun in question is the "organ of perception of the soul," where it is located? It could hardly be merely a physical body "out there."

[3] Lacuna.

[4] The idea that the Sun rules the right eye (only in males according to other sources) and the Moon the left eye, leads to an interesting speculation. As we know from many ancient sources, the Greeks believed that when one looked at something, a ray was supposed to go out from the eyes and then be reflected back from the object, much like modern radar. The fact that one eye is ruled by an active principle, the Sun, and the other by a passive and reflective principle, the Moon, suggests that the Greeks may have thought that the transmission of the optical ray went forth from the right eye (in males at least) and was reflected back to the left eye, where perception occurs. Putting this another was using English verbs, the right eye "looks at" while the left eye "sees." [RH]

[5] *genomenē.* Or perhaps, 'being truly born from.'

possessing a counterfeit light,[6] is significant at a birth for man's life, body, mother, conception, . . .[2], one's person,[3] goddess, living together or legal marriage, nurse, older brother,[4] house-keeping, queen, mistress of the house, property, fortune, city, gathering of crowds, receipts, expenditures, home, ships, living abroad, wanderings (for, it does not maintain a straight line through Cancer).

Of the parts of the body, it has authority over the left eye, stomach, breasts, bladder, spleen, membranes, marrow (whence it also produces dropsies).

It has authority over the essence of silver and glass.

It is of the nocturnal sect, leek-green as for color, and salty as for taste.

The star of Kronos makes those born under it concerned about trifles, slanderers, those who bring themselves into disrepute, solitary, deceitful, those who conceal their deceit, austere, downcast, those who have a feigned appearance, squalid,[5] black-clad, importunate, of sorrowful countenance, miserable, given to sailing, those who work at waterside trades. And it causes depressions,[6] torpors, inactions, interferences with what is being done, long-lasting punishments, dismantlings of things, concealments, constrictions, bonds, griefs, accusations, tears, cases of orphanhood, captivities,[7] exposures.[8] It also makes laborers and farmers because it has authority over the earth. It produces tax and customs collectors, and forced activities.[9] It procures great reputation and notable rank, guardianships and the administration of the affairs of others, and fathers of the children of others.

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[1] This seems to pick up the esoteric theme above. The Moon is actually characterized as a reflection. It is not materiality per se, but results from materiality's throwing back of the solar rays. At the risk of sounding anachronistic, we might call it the "organ of imagination."

[2] A one word lacuna.

[3] *prosopos*. The word also means mask or countenance.

[4] or perhaps older sibling.

[5] *auchmēros*. Literally, dry, parched.

[6] *tapeinotēs*. Related to the word for 'fall,' (as opposed to exaltation). This word can mean depression in all its forms: low estate, dejection, vileness, etc.

[7] Kidnappings?

[8] Of a child at birth.

[9] I think this means a job that is unsuitable for one, or goes against the grain.

It has authority over lead, trees, and stones.

Of the parts of the body, it has authority over the legs, knees, tendons, blood-serum, phlegm, bladder, kidneys, and the inner private parts.

It is indicative of whatever hurts are formed from cold and moisture; for example, it is indicative of those who suffer from dropsy, pain in the tendons, gout, cough, dysentery, tumors, spasms, demoniac possession, unnatural lust, depravity.

It makes those who do not marry, and widowhood, orphanhood, and childlessness. It produces violent deaths in the water or through strangling or bonds or dysentery. It also causes falls upon one's face.

It is the star of Nemesis and of the diurnal sect, castor-like as for color, astringent as for taste.

The star of Zeus is significant for begetting children, child-birth, desire, erotic love, alliances, knowledge, friendships with great men, abundance, stipends, great gifts, plenty of fruits, justice, sovereignty, governments, opinions, mediations of disputes, preferments of priests, fidelities, inheritances, brotherhood, community, benefaction, confirmation of goods, deliverance from evils, loosing of bonds, freedom, trusts, possessions, households.

Of the outer parts of the body, it has authority over the thighs, feet (whence it also pertains to running in athletic contests); of the inner parts it has authority over the seed, womb, liver, the parts on the right side.

It has authority over the essence of tin.

It is of the diurnal sect, grey and rather white as for color, sweet as for taste.

The star of Ares is significant for violence, wars, rapine, screams, insolence, adulteries, taking away of belongings, losses, banishment, estrangement of parents, captivities, ruination of women, abortion,[1] sexual intercourse, weddings, taking away of good things, lies, situations void of hope, violent thefts, piracy, plunderings, breaches of friends, anger, combat, reproaches, enemies, lawsuits. It brings on violent murders and cuts and bloodshed, attacks of fever, ulcerations, pustules,

[1] Literally, cutting up the foetus in the womb.

inflammations, imprisonment, tortures, manliness, perjury, wandering,[2] excelling at villainy, those who gain their ends through fire or iron, handicraftsmen, workers in hard materials.

It makes leaders and military campaigns and generals, warriors, supremacy, the hunt, the chase, falls from heights or from quadrupeds, weak vision, apoplexy.

Of the parts of the body, it has authority over the head, rump, genitals; of the inner parts, it has authority over the blood, spermatic ducts, bile, excretion of feces, the hind-parts, walking backward,[2] falling on one's back; it also has that which is hard and severe.

It has authority over iron and honor,[3] clothes because of Aries, and wine and pulse.

It is of the nocturnal sect, red as for color, pungent as for taste.

Aphrodite is desire and erotic love, and is significant for the mother and nurse. It makes for priestly rites, the office of gymnasiarch, the wearing of gold ornaments, the wearing of crowns, merriment, friendships, companionships, further acquisition of belongings, purchases of ornament, reconciliations for the good, weddings, purification arts, euphonies, making music, sweetness of melody, beauty of form, paintings, combinations and variety of colors, purple-dying and aromatic arts, both the founders and the authors of these things, the arts or commercial workshops of emeralds and precious stones, ivory-working.

As for those who spin gold thread and those who adorn with gold, haircutters, those who love cleanliness and those who are fond of play, it produces them when it is in zodiacal boundaries[4] and degrees pertaining to it. It also bestows the office of market-overseer, measures, weights, businesses, workshops, gifts, receipts, laughter, festive rejoicing, ornament, water-chases. Also, it bestows advantages from royal women or relatives, and, when it thwarts such matters, it procures an outstanding reputation.

Of the parts of the body, it has authority over the neck, face, lips,

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[1] *planē*. Possibly meaning deceit or imposture in this context.

[2] *anapodismos*. This is also the usual word for retrograde motion of a planet.

[3] *kosmos*. Literally, ornament. Probably metaphorical here, as in the honor or credit that one wears as an ornament.

[4] *horia*.

the organ of smell and the fore-parts of the body from foot to head, intercourse of the genitals; of the inner parts, it has authority over the lungs. It is also indicative of the nurturing of another, and of pleasure.

It has authority over precious stones and many-colored ornament and the oils of fruits.

It is of the nocturnal sect, white as for color, very greasy as for taste.

The star of Hermes is significant for the education of children, letters, disputation, speech, having brothers, interpretation, the herald's office, number, counters, geometry, commerce, youth, playthings, theft, community, announcement, service, profit, discoveries, following, contest, wrestling, declamation, sealing, sending messages, setting up, being suspended, scrutinizing, hearing, versatility.

It is the bestower of intellect and practical wisdom, the lord of brothers and younger children, and the fashioner of every mercantile and banking art.

Properly speaking, it makes temple-builders, brick-makers, sculptors, physicians, writers, lawyers, orators, philosophers, architects, musicians, mantics, sacrificers, augurs, interpreters of dreams, braiders, weavers, those who are methodical, and those who are in the forefront in wars and military actions, and those who try their hand at paradoxes and methodics[1] with calculations and fallacious reasoning, those who are strong performers or sing mimes, those who make their living through display, and furthermore through deception and wandering and confusion,[2] those who come to know the heavens or even become searchers of the sky[3] with pleasure and contentment, those who covet fame for a wondrous deed for the sake of profit.

For, since this star is capable of many pursuits,[4] it furnishes activities in accordance with the variation in the *zōidia* or its variously

[1] There is a lost treatise on this by Aristotle, but since it is lost we do not know what it is.

[2] *planēs kai alēteias kai akatastasias*. These are all words that could equally well describe irregular planetary motion, which Mercury typifies.

[3] Perhaps an epithet for astrologers.

[4] *methodos*.

configured interweavings with the stars.[5] For some of these *zōidia*, it furnishes knowing;[2] for others, a negotiator; for some, service; for the [stars] in turn, it secures trafficking or instruction; and for some, [the activities] of agriculture or temple-keeping or public magistracy, for which stars in turn it secures the exercise of authority or leasing or contracting or well-ordered display or being set at the head of public service or even guardianship, or it puts on the pomp of linen-wearing of the gods or rulers.[3]

It will cause all the irregularities in our fortunes and frequently sidetrack us from our goals. What is more, for those having this star upon malefic *zōidia* or their degrees, it will even give a turn for the worse.

Of the parts of the body, it has authority over the hands, shoulders, fingers, joints, belly, ears, windpipe, guts, tongue.

And it has authority over copper[4] and every coinage, of giving and receiving; for, the god is common.

When the benefics are well and suitably situated, they produce their special effects in accordance with their own nature and the nature of the *zōidion*, with the additional admixture of the testimony or co-presence of each star; but when they fall amiss,[5] they are indicative of the opposite effects. Similarly, if the malefics have dealings when they are suitably placed and in sect, even they are dispensers of good things, and they are indicative of higher positions and advancements; but if they are unprofitably placed, they produce dismissals and accusations.

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[1] Does this mean that the occupations associated with the *zōidia* and the other planets can only be realized if they are in operative relationships to Hermes?

[2] This is `knowing' in the sense of seeing with the mind's eye.

[3] This entire paragraph is very tightly and cleverly written in such a way that the roles that Mercury plays in relation to the *zōidia* and other planets, which would ordinarily be expressed using the astrological terminology for the dignities and for various aspect relations, are here expressed in terms of various human occupations. *Cf.* with Paulus, Chapter 26, for the activity of Mercury in relation to what one does.

[4] In other works and consistently in later works, copper is assigned to Venus. [RH]

[5] That is, when they are poorly and unfavorably situated.

Each star is the ruler of its own essence[6] for its sympathies and antipathies and mutual feelings in relation to the cosmos, and they have the authority for their commixtures with one another in accordance with application, separation, superiority,[2] containment,[3] spear-bearing, hurling of rays, and approaching of the masters.[4]

The Moon is set down as ruler of foresight,[5] the Sun of light, Kronos of ignorance and necessity,[6] Zeus of opinion and crowns of office and will,[7] the star of Ares of action and troubles, the star of Aphrodite of love and desire and beauty, and the star of Hermes of law and custom and fidelity.[8] Which very stars, [if they are dispensers] of their own effects. . .[9]

2. Concerning the Nature of the Twelve *Zōidia*

With these things drawn up in such a way, we must also discuss the nature of the 12 *zōidia*.[10]

Aries is the house of Ares, a masculine *zōidion*, tropical, terrestrial,[11] authoritative, fiery,[12] free, ascending, semi-vocal, good, changeable,[13]

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[1] *ousia.*

[2] See *Thesaurus* of Antiochus, p. 24.

[3] See *Thesaurus* of Antiochus, p. 29.

[4] despotēs.

[5] *pronoia.* Providence. In the *Corpus Hermeticum*, this is the first of the three kinds of fate.

[6] *ananke*. In the *Corpus Hermeticum*, this is the second of the three kinds of fate. It is interesting that it is here connected with *agnoia*, or ignorance, just as providential fate is connected with *pronoia.*

[7] *prothumia.*

[8] From this paragraph and the preceding, we might infer that what truly belonged to the planets as their own essence was a particular trait of soul, not of body.

[9] Text breaks off here.

[10] In the text, this sentence occurs two paragraphs back in the section on planets.

[11] That is, of the land, as opposed to aquatic or aerial.

[12] Here we see the earliest reference, as far as we know at this time, to the elements and the tripicities. The system is the same one as we have today, although these elements may not have the same qualities as the ones that we

administrative, public, civic, unprolific, servile, Midheaven of the cosmos[1] and cause of repute, two-colored[2] (since the Sun and the Moon make leprosies),[3] skin-eruptions; it is also unconnected, a place for eclipses.

Those who are born in this *zōidion* in accordance with the rulership relation,[4] then, will be bright, notable, commanding, just, with a hatred of knaves, free, authoritative, bold in purpose, braggarts, great-souled, inconstant, irregular, haughty, up-in-the-air,[5] threatening, quickly changing, well-off. When the rulers are well situated and testified to by benefics, the natives become kingly, powerful, and have the power of life and death.

Aries is watery in nature, full of thunder, hail.[6] More particularly, the first parts up to the equipartite [place][7] are full of thunderstorms,

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have today.[RH]

[13] One might think that this is our modern concept of mutable; however, the assignment of changeable vs. unchangeable is totally different than the modern one.

[1] This and other such references to the cardinal signs as being the angles of the cosmos, is a reference to the *Thema Mundi* which is also referred to Paulus (chapter 37), and Firmicus Maternus (Book III, 1). [RH]

[2] perhaps "two-skinned." [Additional by RH] Leprosy causes a blotchy skin discoloration which could easily be taken for two skin colors.

[3] Perhaps two-colored. But in any case, I have no idea what this means here.

[4] This seems to mean those who are born when the *zōidion* ruler is present in its *zōidion*, or perhaps also when it aspects it. Does that mean that this is the only time the *zōidion* is pertinent at a birth? That the *zōidion* is represented only through the planet?

[5] This the literal meaning and metaphorical meaning. [RH]

[6] It is clear from the parallel descriptions in the upcoming *zōidia* that these characteristics are not thought to belong to the *zōidia* per se, but that they cause them upon the earth. Aries is "full of thunder" in the sense that it tends to cause thunder when the Sun is present in it.

[7] Obviously, we are not dealing here with a tropical zodiac in which 0 Aries is assigned to the vernal point. [Additional by RH] The phrase "equipartite place" refers to the vernal point. Valens used a zodiac in which the vernal point and the other cardinal points were not at 0° of the cardinal signs. It is usually considered (by Cyril Fagan et al.) that this is a tropical zodiac which simply does not have the vernal point at the beginning. This may be open to question. It may be a sidereal zodiac. See page ii of my introduction.

hail, wind, and destruction; the middle parts up to the 15th degree are temperate, [while the following parts are scorching and especially pestilential] for quadrupeds.[1]

This *zōidion* has 19 bright stars. And it has 13 bright stars through the belt, 27 shadowy ones, 28 underbright bright ones, and 48 faint ones. The first part of Perseus from the northern regions co-rises with it, as does the remaining parts and the left part of Auriga, and from the south the back fin and tail of the Sea Monster.[2] From the north, the [feet] of Bootes set.[3] From the south, the remainder of Lupus.[4]

These zones are subject to Aries: the front, Babylonia; the head, Elymais;[5] the right, Persia; the left, the vale of Syria[6] and the contiguous places; for the curve of the face, Babylonia; for the breast, Armenia; under the shoulders, Thrace; for the belly, Cappadocia and Susa and the Red Sea and Rhypara;[7] the hind parts, Egypt and the Persian Ocean.

Taurus is feminine, solid, lying in the spring tropic, bony, rising from the hind-parts, setting upright, of which the greatest part lies in the invisible cosmos.[8] It is the wealth-bringing *zōidion* of the cosmos, earthy, rural, pertaining to freedmen, descending, unprolific, semi-vocal and mute, good, unchangeable, industrious, incomplete, significant for foundations, acquisitions. The ecliptic circle lies in the north, rising at some distance.[9]

Those born in this *zōidion* will be good, versed in a handicraft, hard- working, good at preserving things, pleasure loving, music loving, generous, while some of them will be husbandmen, planters, builders. And if the benefics should somehow incline[10] toward this place, or also,

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[1] The bracketed portion was restored by the original text editor by comparison with Hepaistio. A comparison with Ptolemy would further confirm this.

[2] *kētos*. The monster to which Andromeda was exposed.

[3] That is, they set from the north when Aries is rising.

[4] Again, the remainder of Lupus sets from the south when Aries is rising.

[5] A country of Persia between the Persian Gulf and Media.

[6] Region between Lebanon and Anti-Lebanon.

[7] A small island of the Aegean near Samus.

[8] The rear part of the Bull is hidden by Aries. [RH]

[9] The last two sentences in this paragraph, and the entire next paragraph, occur two paragraphs down in the critical edition. We have moved them to this more logical position, parallel to the treatments of the other *zōidia*.

[10] *prosneuō*. It is not clear just what this relationship is.

if the ruler should be well-situated, they will become archpriests, and gymnasiarchs, those who are deemed worthy of crowns and purple, of images and statues, those who stand in the forefront of priests, notable, bright.

It is a calm *zōidion*. By parts: From the 1st degree up to the 5th degree, the place round the Pleiades, it is undistinguished, destructive, pestilential, thunder-causing, productive of earthquakes and thunderbolts and generative of lightning. The next 2 degrees are fiery, and full of fog; the parts on the right near Auriga are temperate, cooling; the parts on the left are undistinguished and excite motion, and are sometimes chilling, other times scorching; the head up to the 23rd degree has temperate air, but pestilential and destructive of living beings; the [following] are destructive, undistinguished, full of pestilence.

It has 27 stars, the remaining part of Auriga co-rising from the north, the remainder of the Sea Monster and the first part of Eridanus co-rising from the south. It is of Aphrodite, Selene, Demeter, Ares, Hermes.[1] Bootes as far as the belt and [the shoulders] of Ophiuchus as far as the knees set from the north.[2] Orion, who has a sword set up in his right hand, [co-rises] from the south. On the left dwells the so-called Herald, who is sitting in the middle of the body.

The zones subject to it are: for the head, Media and the contiguous places; with respect to the breast, Babylonia; the part near Auriga, the right side of Scythia; the Pleiades, Cyprus; the left side, Arabia and the nearby places; for the shoulders, Persia and the Caucasian mountains; under the hump, [Sarmatia];[3] under the loins, Ethiopia; under the horns, Carthage; with respect to the middle parts, Armenia, India, Germania.

Gemini is masculine, bicorporeal, euphonious, the house of Hermes, ascending, airy, effeminate, pertaining to freedmen, barren, public.

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[1] This and other references to god-names in connection with the individual signs refers to the conventional gods, not necessarily the planetary ones. Even when a planetary god-name occurs in these lists, it should not be assumed that we are dealing with some kind of alternative rulership scheme. These are gods as gods, not as planets. There was apparently some sense of the distinctness of the two kinds of gods. Similar lists are given in Manilius. [RH]

[2] Again, they set when Taurus is rising, and the same phraseology is used for the rest of the *zōidia*.

[3] Conjecture on part of the editor of the text.

Those so born, then, become fond of discourse, those who work with letters and education, poetic, lovers of music, teachers of the use of the voice, capable in matters of household management, those who receive trust. They also become interpreters, those with an aptitude for commerce, critics of good and bad, prudent, curious, initiates in occult matters.

And all the things that the ruler is at times accustomed to produce by its own nature, whether good or base, or lesser or greater, each one of the *zōidia* will also produce according to whether the figure-description of its ruler is operative or unprofitable, in order that we should not to seem to be writing the same matters.[1]

It is a calm *zōidion*. By parts: The 3 degrees are undistinguished, destructive. From the 3rd to the 7th, mildly wet. It is temperate from the 7th to the 15th. The south is mildly wet. The last degrees are mixed.

It has 21 stars. It lies in the west wind. In accordance with the doctrine of spherics, the tail of the Sea Monster, which touches at some part of the southern parts, lies next to it. From the parts that occur toward the south within the line to the south is Satyr, touching [the club], the skin of which is actually seen from behind from its southern parts. Lyra lies toward the northern part. Gemini has stepped upon the southern line,[2] being the middle of the north and south. Under its feet upon the southern line is the so-called Dog in front of the right foot, and it is cut by the southern pole from its hind parts up to its head, mounting up vertically with the pole. The remainder of Eridanus and Orion co-rise from the south. The gods Apollo, Heracles, Hephaistos, Hera, and Kronos associate with them. Bootes sets from the north, as does Ophiuchus except for the head, and half of Corona as well.

These zones are subject to Gemini: the front, India and the contiguous places, and Celtica; the breast, Sicily, Galatia, Thrace, and Boeotia; the middle, Egypt, Libya, the Roman region, Arabia, Syria.

[Cancer] is the house of the Moon, feminine, tropical, *Hōroskopos* of

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[1] In the discussion of Aries, it seemed that the ruler accepted responsibility for the affairs of the *zōidion* (i.e., sign) and administrated for it, depending on whether it was situated in an active place. Here the text says that the *zōidion* will effect whatever the ruler would effect by its own nature as long as the planet is properly situated, which, on the face of it, would seem to be contradictory to the earlier remark.

[2] the celestial equator. [RH]

the cosmos, slavish, descending, mute, watery, good, changeable, public, popular, civil, prolific, amphibious.

Those so born, then, will be fond of repute, popular, changeable, theatrical, cheerful, fond of pleasure and entertaining, public, inconstant in knowledge, saying one thing but thinking another, those who do not remain with one activity or two for long, who end up wandering and sojourning abroad.[1]

Cancer is a calm *zōidion*. By parts: For the first two south-easterly stars it is undistinguished, destructive, stifling, and productive of earthquakes. From these up to the 10th degree it makes the air very wet, scorching, having a downpour of water and continuous thunder-storms. The parts on the right are undistinguished and destructive.

The Hare and the foreparts of the Dog and Procyon co-rise from the south. It has 4 stars. It is a *zōidion* of Ares, Hermes, Zeus, Pan, Aphrodite. The head of Bootes sets from the north, as well as the star in the knees, and Aquila and half of Corona.

These are subject to Cancer: the front, Bactria; the left, Zacynthus,[2] Acarnania;[3] the hind parts, Ethiopia, Schine;[4] for the head, the Sea of Azof and the nations dwelling around it, the Red Sea, the Hyrcanian Sea, the Hellespont, the Libyan Sea, Brittanica, and the island of Thoule;[5] for the feet, Armenia, Cappadocia, Rhodes, Cos; for the last parts of Cancer upon the belly; Troglodytia,[6] Ionia, Hellespont.

Leo is masculine, the house of the Sun, free, fiery, well-tempered, noetic, kingly, sedentary, good, ascending, changeable, solid, authoritative, civil, originative, irascible.

Those so born are notable, good, unchangeable, just, hating work, insubordinate, despising flattery, beneficent, puffed up with intentions. If the ruler should happen to be upon a pivot point or should be with benefics, they will become bright, esteemed, tyrannical, kingly.

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[1] In the text, these first two paragraphs of Cancer occur after the following two paragraphs.

[2] An island south of Cephalenia and west of the Peloponnesus, later called Zante.

[3] A country at the north of the Ionian sea between Macedonia and Achaia.

[4] Unidentified geographic entity. [RH]

[5] An island far north of England or Scandinavia, usually spelled Thule in other literature.

[6] Apparently, a region in Ethiopia where the people dwelt in caves.

It is scorching. The bright star in the breast is fiery and stifling. It is, by parts, up to the 10th degree, stifling, pestilential for quadrupeds in the underlying zones and places. The parts on the right excite motion and are fiery. The parts in the south are mildly wet. The lower parts are deadly for all. The parts in the middle and on the left are temperate.

Leo has . . .[1] stars. According to the doctrine of spherics, the left arm of Bootes co-rises from the north. The stern of Argo and the remainder of the Dog co-rise from the south, as does the remainder of Hydra, whose tail lies alongside as far as the claw of Scorpio, but the head as far as claw of Cancer. Above it stands the Lesser[2] Bear, and the head of Serpens, which Ophiuchos holds, stretches down along the line.[3] Dolphin, Lyra, and Zeugma,[4] Cygnus except for the bright star on its rump, and the head of Pegasus set from the north.

These zones are subject to Leo: in the head, Celtica and the contiguous places; the foreparts, Bithynia; the right side, Macedonia and the contiguous places; the left side, Propontis;[5] the feet, Galatia; for the belly, Celtica; to the shoulders, Thrace; to the flanks, Phoenicia, the Adriatic, Libya; in the middle, Phrygia, Syria; to the tail, Pisinous.[6]

Virgo is the house of Hermes, feminine, winged, human in form, fastidious, set in the shape of Justice, bicorporeal, barren, pertaining to freedman, unfruitful, descending, earthy, common, semi-vocal and mute, corporeal, incomplete, changeable, pertaining to those who practice a handicraft, dual-natured.

Those who are so born are good, modest, involved with the mysteries, full of care, those who lead a diverse life, managers of the property of others, faithful, good at domestic affairs, writers, those who are supported by speeches and calculations, hypocritical, curious,[7] initiates into occult matters, those who spend their initial resources but

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1 Lacuna.
2 So says the text, but this must be the Greater Bear.
3 Presumably, the equator.
4 Unknown constellation. The name means "something which connects or joins."
5 The Sea of Marmora.
6 A region of Umbria.
7 With an overtone of meddlesome.

prosper in middle age.[1]

Libra is the house of Aphrodite, masculine, tropical, human in form, ascending, airy, effeminate, vocal, good, changeable, diminishing of one's belongings, the subterraneous *zōidion* of the cosmos, public, a place for eclipses, productive of fruits, wines, olives, unguents, of balances, measures, pertaining to those who practice handicrafts.

Those so born are good and just, though malicious,[2] desirous of the goods of others, moderate, those who lose what they have first acquired and those who have their ups and downs, those who live irregularly, those who oversee measures and weights or supplies.

Scorpio is the house of Ares, feminine, solid, watery, prolific, destructive, descending, mute, slavish, unchangeable, cause of foul smells, subtractive of one's belongings, a place for eclipses, diverse.

Those so born are treacherous, knavish, rapacious, murderous, traitors, unchangeable, those who are liable to have their belongings taken away, secretive plotters, thieves, perjured, desirous of the things of others, privy to murders or sorcery or malicious doings, haters of their own families.

Sagittarius is the house of Zeus, masculine, fiery, ascending, vocal, very watery because of Argo, good, winged, changeable, bicorporeal, dual-natured, enigmatical, barren, semi-complete, authoritative, kingly.

Those so born are good, just, great-souled, critical, generous, fond of brothers and friends, those who diminish what they first acquired but acquire them again, those who prevail over enemies, lovers of reputation, versatile, notable, those who weave matters in a riddling fashion.

Capricorn is the house of Kronos, feminine, tropical, earthy, destructive, unfruitful, descending, chilled, mute, cause of evils, licentious, servile, enigmatical, dual-natured, very watery, semi-complete, a *zōidion* for

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[1] A full and parallel treatment of Virgo is lacking in the text. The meteorological discussion, the description of the constellation itself, and the list of countries subject to it, are all missing. This is also true of Libra, Scorpio, and Sagittarius in the upcoming discussion.

[2] sic. [RH]

hunchbacks and cripples, the setting of the cosmos, indicator of toil and trouble, a *zōidion* for stone-cutters and farmers.

Those so born will be bad, of different sorts, good and simple at exposition,[1] hardworking, full of care, sleepless, fond of laughter, planners of great works, those who make bad mistakes, fickle, mischievous, liars, culpable, shameful.[2]

It is temperate toward both sides. By parts, the first parts are destructive; the second very wet, having to do with thunder-storms, exciting motion; the middle parts are fiery; the last parts are destructive.

It has . . .[3] stars. According to the doctrine of spherics, Cassiopia and the right side of Pegasus rise from the north. The rear of Centaurus and the claws of Hydra as far as the Cup set from the south. The gods are Aphrodite, Selene, Demeter, Hermes. There is nothing from the north.

These zones are subject to Capricorn: the West and all the South; for the ribs, the Aegean Sea and the nations dwelling around it and Corinth; for the belt, Sicyon;[4] for the back, the Great Sea; for the tail, Iberia; for the head, the Tyrrhenic Sea;[5] for the belly, the middle of Egypt, Syria.

Aquarius is a masculine *zōidion* in the heavens, solid, human in shape, pertaining to waterside trades, one of a kind; it is mute, very cold, free, ascending, effeminate, unchangeable, bad, barren, cause of troubles through struggle, or of burdens and working in hard materials, pertaining to those who practice handicrafts, public.

Those so born are malicious and haters of their own families, unchangeable, single-minded, deceitful, treacherous, those who conceal everything, misanthropists, impious, accusers, betrayers of opinion and truth, begrudging, concerned with trifles, at times generous through the efflux of water, incontinent.[6]

It is entirely wet. The first parts are very wet, the upper parts fiery, the lower parts undistinguished and unserviceable.

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[1] Or perhaps, good and open in their style of performing.
[2] Or perhaps ugly.
[3] Lacuna
[4] A town of Peloponnesus, now Basilico.
[5] Part of the Mediterranean along the coast of Etruria.
[6] Note how different this is from the modern view of Aquarius. This is truly a sign of Saturn, and a fairly malevolent Saturn at that. [RH]

It has . . .[1] stars. According to the doctrine of spherics, some of the middle part of the right side of Andromeda co-rises from the north, as well as the remainder of Pegasus. The southern fish of Pisces except for the head co-rises from the south. It is of Hera, Heracles, Hephaistos, Kronos. Nothing sets from the north, but the remainder of Centaurus and the remainder of Hydra as far as Corvus set from the south.

According to the doctrine of spherics, the river down to the south pole, the so-called Eridanus, lies near it; also the great Fish which touches the tail of Capricorn. The so-called Cygnus is in the northern places within the north pole, beyond which stretches Sagitta, where the so-called Bear is looking closely at the Dog's Tail[2] toward the north.

[These zones lie near to it:] The *zōidion* lies in the west wind. It lies near the zone of Egypt and the nearby cities. From its southern parts as far as Pselcheus[3] and Dodekaschonos[4] and Sycaminon,[5] from the parts toward the west as far as the Ammoniac region and the nearby cities, from the parts to the east as far as the Red Sea which it touches, from the parts to the north of it as far as the places of Sebennytus[6] and the mouth of Heraclea.

[These zones are subject to Aquarius:] the front, Syria; the middle, Euphrates and Tigris, Egypt and Libya and the contiguous rivers of Egypt and the Indus river; for the middle of the pitcher, Tanais[7] and the remaining rivers from the Hyperborei[8] flowing to the southwest.[9]

Pisces is a feminine *zōidion* in the heavens, very wet, pertaining to waterside trades, bicorporeal, prolific, full of eruptions, scaly, sinewy, humped, leprous, of twin form, mute, restless, rough, opposed to itself because of being both in the south and in the north. It is also very wet, descending, slavish, changeable, prolific, bicorporeal, sociable, mutilated, a cause of wandering, complicated.[10]

Those so born are inconstant, of two minds, those who change from bad to good, erotic, servile, licentious, prolific, popular.

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[1] Lacuna.
[2] Ursa Minor.
[3] We have not been able to locate this region.
[4] District in Egypt.
[5] A city of the Phoenicians.
[6] A town of the Nile Delta.
[7] A river of Scythia, now called the Don.
[8] A nation in the northern parts of Europe and Asia.
[9] In the text, this whole paragraph occurs two paragraphs earlier.
[10] Literally, many-colored. Metaphorically, complicated, perhaps subtle.

It is entirely cooling, full of breezes. By parts, the first are temperate; the middle, very wet; the last, destructive and undistinguished.

It has . . .[1] stars. The remaining parts of Andromeda and the remainder of Perseus on the right side and the Triangle beyond Aries co-rise from the north, while the head of the southern fish of Pisces co-rises from the south. It is of Poseidon, Ares, Hermes, Aphrodite, Zeus. Ara and the remaining parts of Hydra set from the south, while nothing sets from the north.

It lies near the north wind. It lies near the zone of the Red Sea, which has not a few islands along it, beyond which India and the so-called Indian Ocean lie. In its eastern parts it touches Parthia and the Indian region and the Eastern Ocean. From its northern parts it touches the Scythian region. From the parts toward the West it touches the Mouse harbor[2] and the harbor of Orthos and the nearby cities.

In accordance with the doctrine of spherics, there lies near to the northern part of Pisces Aquila which is cut by the north pole[3] and for a certain part Sagitta, but within the north pole not much is divided. The so-called Pegasus is within the arctic pole. The arctic pole, lying in the middle of everything, is far from the whole sections, having in itself the Bear that carries the so-called Dog's Tail from the north to the east, at times also from the south, and the other so-called Great Bear which rises in the middle of the night. The so-called Bootes holds them fast while carrying a peritasis[4] for the two Bears. It is invisible for the issuing forth of the two Bears; for, the one looks directly at the north, the other at the south.

These are the zones subject to it by part; the front, Euphrates and Tigris; the middle, Syria, Red Sea, the Indian Sea, the middle of Persia and the contiguous places; [under the back], the Arabian Sea and the Borysthenes[5] river; for the knot, in the north Thrace, in the south, Asia and Sardinia.

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[1] Lacuna.

[2] sic.

[3] i.e., polar region. [RH]

[4] This word is cited *in this particular instance* by Liddell and Scott as being of dubious meaning. We cannot improve upon that. [RH]

[5] The Dnieper.

3. Concerning the Sixty Boundaries[1]

The first 6 degrees of Aries, those of Zeus, are temperate, robust, abundant in seed, benefic. The 6 degrees of Aphrodite are cheerful, skillful, radiant,[2] even, pure, well-colored. The 8 degrees possessed by Hermes are ambiguous, changeable and well-grown, immovable, windy, full of hail and thunder, hurling thunderbolts. The 5 degrees of Ares are bearers of destruction, intensely hot, unstable due to the mischief of men, or rash and. . .[3] The next 5 degrees of Kronos are very cold, [barren], malicious, injurious.

The first 8 degrees of Taurus, those of Aphrodite, are abundant in seed, prolific, wet, prone to vice, allowing of conviction, hating strife. The next 6 degrees of Hermes are sagacious, prudent, mischievous, deficient in seed, short-sighted,[4] death-bringing. The next 8 degrees of Zeus are high minded, manly, fortunate,[5] pertaining to rulers and benefactors, great souled, temperated, modesty-loving. The fourth group of degrees, the 5 of Kronos, are very barren, sterile, pertaining to eunuchs, vagabond, blameworthy, theatrical, joyless, toilsome. The final 3 degrees, those of Ares, are masculine, tyrannical, fiery, harsh, murderous, sacrilegious, thoroughly depraved, but not unnotable, except that they are destructive and not long lived.

The first 6 degrees of Gemini, those of Hermes, are temperate, mild, sagacious, skillful, knowledgeable, practical, sung about, abundant in seed. The next 6 degrees of Zeus are contentious, temperate, mild, abundant in seed, well-fed, beneficent. The 3rd group of degrees, the 5 of Aphrodite, are flowery, musical, acroamatic,[6] poetic, crown-wearing, popular, merry, abundant in seed. The 4th group of degrees, those 7 of

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[1] For the most part, the system of boundaries followed here is the Egyptian as found in Ptolemy. The few exceptions are noted.

[2] Or possibly translucent.

[3] Lacuna in text.

[4] Or perhaps sinister.

[5] *euermēs*. Literally, favored by Hermes.

[6] Believe or not this is an English word. It is very close to the Greek it translates. The reason we have not translated it into more conventional English is that there is no simple synonym. Here is the ***Universal Oxford English Dictionary*** entry. "adj. orally communicated; esoteric secret." [RH]

Ares, are toilsome, brotherless, with few children, staying at home, resourceful, destructive, raw, meddlesome. Finally, the next group of degrees, the 6 of Kronos, are temperate, administrative, acquisitive, noetic, erudite, notable, distinguished in sagacity, able to succeed at great things, highly esteemed.

The first 7 degrees of Cancer, those of Ares, have to do with the hurling of thunderbolts, and are distracted, irregular, of contrary purpose, full of madness, abundant in seed, lacking, destructive, bad for completion. The next 6 degrees of Aphrodite are abundant in seed, blameworthy, pure, changeable, artistic, popular and mixed of many types. The following 6 degrees are precisely those of Hermes, thievish, leading in public matters, pertaining to tax-farming, popular, resourceful, bring surplus. The fourth group of degrees, the 7 of Zeus, are kingly, autonomous, esteemed, litigious, high-minded, temperate, pertaining to rulers and the good of the whole. The final degrees, the 4 of Kronos— since the whole is water—are very wet and lacking in properties and deficient for accomplishment.

The first 6 degrees of Leo, those of Zeus, are experienced, masculine, autonomous, always domineering, practical, eminent, having no depression. The next 5 degrees, those of Aphrodite, are rather temperate, consecrated, very wise, devoted to enjoyment. The third group of degrees, the 7 of Kronos, are much experienced, timid, natural, well-grown, narrow, secret, with many children, inquisitive about occult matters, but [barren] and unsown. The next degrees, the 6 of Hermes, are acroamatic, popular, professional, [educative], legal, sagacious—these are also unsown, but of long-lived men. The final degrees, the 6 of Ares, are most base, monstrous, destructive, injurious, slothful, blameworthy and unfortunate.

The first 7 degrees of Virgo, those of Hermes, are most-exalted, administrative, very orderly, quite wise, fitting, ordaining great things, most sagacious, noble and eminent in all things, unfortunate only in regard to matters of love—in general the whole of Virgo, but especially these degrees and those of Aphrodite; for, these degrees are open to accusation, while those of Aphrodite go astray in all things. They especially yield eminence in education. The next 10 degrees of Aphrodite are blameworthy, erring in matters of marriage, encountering bad things because of these, fortunate in theatrical matters, most

shameful in relation to the passions, especially when Kronos is co-testifying, and they pertain to adulterers when Hermes is co-testifying, and to a multitude of errors combined when Zeus is co-testifying, and furthermore condemnations and clandestine actions when the Sun is, deterrents and political oppositions when the Moon is, and if it should be seen by the malefics, it causes prostitution. The third degrees, the 4 of Zeus, are fond of farming, fitting, of those who have withdrawn, not uneducated; they are also protective and abundant in seed and preservative. The fourth degrees, the 7 of Ares, are male, harsh, popular, crowd-pleasing and wandering about at night, secretive, counterfeiting, adventitious. These degrees themselves commit outrages on men and lead them into bondage and mutilation and tortures and custody. The remaining 2 degrees of Kronos are monstrous, very cold, destructive, short-lived, of men who are defrauded.

The first 6 degrees of Libra, those of Kronos, are kingly, exalted, practical, and especially so by day, but overly exacting by night; they are sterile, very wet, destructive. The next 5 degrees of Hermes are mercantile, pertaining to handicrafts, commercial, able to draw up contracts and to total up numbers; in general, legally correct, sagacious. The third group of degrees, the 8 of Zeus, are productive of wealth, but at least when Zeus is upon them, they are degrees of ill-faring, joyless, degrees of things being hoarded, of insignificant and sordid life, with no love of beauty, of the censorious, nor even blest with children. The 4th group, the 7 degrees of Aphrodite, are those of the love of beauty, love of the arts, or even those of artistry (for example, plastering, painting, relief carving; in general, they are degrees of those who are rhythmical, religious, mild, who gradually have good fortune, who advance by their own efforts, and those who are greatly fortunate in the area of marriage, being blest in every regard. The remaining 4 degrees, those of Ares, are of those who are dominant, of squadron commanders, of those who are fortunate in such matters and in every art of Ares, and of the easy-going and the steadfast and those who hold fast and of the high-minded, but not of those who are favored in their brothers or those with many brothers.[1]

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[1] Although the order of planets here is that of the Egyptian boundaries, the degree assignments belong to no recognized system. According to Ptolemy, they should be 6, 8, 7, 7, and 2, respectively.

The first 7 degrees of Scorpio, those of Ares, are uproarious, fickle, inconstant, irascible, free of speech, high-minded, with few children, many brothers, irregular in fortune, extremely fiery, fit for births related to military service and going away from home. The next 4, those of Aphrodite, are degrees of those fortunate in marriage, of the religious, of those loved by all, of those who love of the arts, of those well-provided, of those chosen by all, of sweet life. The third degrees, the 8 of Hermes, are those pertaining to arms, contentious, degrees of those who bear crowns and of those who are sharp of speech, of matters pertaining to contest, of those who are not to be despised; these are also abundant in seed, and in general, degrees of those who are busy with thoughts of mischief, especially in respect of those who seek to tempt or those who perpetrate wickednesses. The 4th group, the 5 of Zeus, are degrees of the resourceful, the fortunate, of archpriests, of those being distinguished with gold, with purple, with offices in accordance with the specific magnitude of the births, of the beneficent; in general, of those who love man and the gods. Finally, the 6 of Kronos are degrees of the punitive, of those with few children, with few brothers, of those who hate their own families, of poisoners, of the melancholic, of misogynists, of those having hidden injuries; in general, of the most punitive, of the most querulous; they are also hated by gods and by men, they offer resistance to those in authority, and they are despised by those of low estate.

The first 12 degrees of Sagittarius, those of Zeus, are degrees of practical men; they are wet along with being temperate, quite versatile in every art and activity, abundant in seed and with many children and many brothers, but poor. The next 5 degrees of Aphrodite are temperate, esteemed, conducive to victory, crown-bearing, religious, degrees of those who are honored by men in crowds and by rulers, graced with children and brothers, used to being more around women. The third group, the 4 of Hermes, are degrees of lovers of discourse, of the eccentric, of the practical, of those born with a title for life, of philosophers—in general, of those who are preeminent in knowledge and wisdom, of those fond of learning when Hermes should incline [toward it],[1] fond of weapons and tactics when Ares should so incline. The next 5 of Kronos inflict, are sterile and injurious, very cold, hurtful,

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[1] *prosneuseuō*. When the other planet should approach it?

degrees of base men and those who are unfortunate in everything. The next 4 of Ares are fervid, foolhardy, haughty, shameless, destructive, except that they are those who are restless in everything; all the degrees in Sagittarius are diverse in all things.

The first 7 degrees of Capricorn, those of Hermes, are theatrical, satyr-like, imitative, mendacious, pertaining to prostitutes, given to pandering, desirous of the things of others, and disreputable, though well-disposed for everything and agreeable and successful, yet not proud. The next 7 degrees of Zeus are those that make for ups and downs of reputation and disrepute, of wealth and poverty, of charitable contributions and theatrical displays, sterile degrees, with a tendency to female or monstrous offspring, petty, private. The next 8 degrees of Aphrodite are those of the hopeless, of the lecherous and vice-prone, without judgment, culpable, changeable in relation to goals, neither dying well nor sound in the area of marriage. The fourth group of degrees, the 4 of Kronos, are severe, cheerless, eccentric, unfortunate in children, and in brothers, crude, destructive, exceeding cold, incompatible, malicious, inclined to procrastination, treacherous. The final group of degrees, the 4 of Ares, are exalted, authoritative, tyrannical, degrees that confer hegemony over everything, poor in relatives and homicidal, fond of travelling, fond of solitude, contentious to the end.

The first 7 degrees of Aquarius, those of Hermes, are for the wealthy, the lovers of treasure, those who contentedly save up against the mediocrity of birth, degrees of the intelligent, the legalistic, those who give an exact accounting of everything, those who are commanding, small-souled, care- laden, those who love children and are highly skilled in every art, degrees of the administrative, the economical, the philanthropist. The next six degrees of Aphrodite are of those who are well loved, of the religious, of those who are successful without trouble, degrees of those who have strokes of good luck, of the successful, of those given to seafaring; these are the prolific degrees, but it happens that he who is born in them copulates with old or diseased women or eunuchs, while he is advanced by those without seed or those who have succeeded. The next 7 degrees, those of Zeus, are fortunate, concerned with trifles, stay-at-home, not caring about reputation, without ostentation, blest with children, not fond of one's brothers. The next 5 of Ares are injurious (especially in the middle), are occupied with

lawsuits, degrees of worthless men, of the feeble, of those who fail, except that they are degrees of those who quickly set their hand to villainy. The remaining 5 of Kronos are sterile, very wet, difficult of conception, injurious (and especially for membranes and the forms inside and dropsy and convulsions) lacking, with few brothers, few children, envious, not fortunate up to the end.

The first degrees of Pisces, the 12 of Aphrodite, are cheerful, abundant in seed, prone to vice, dedicated to enjoyment, living pleasantly, hilarious, lovable, agreeable, seeing to one's own advancement, dear to the gods. The next 4 of Zeus are those of the lover of discourse, of the scientific, of those who are conspicuous in a crowd and those who prevail over all in arguments, the degrees for having many brothers, degrees which are prolific, with many children, with extra limbs, with a huge number of brothers. The next 3 of Hermes are abundant in seed, the first of those held in honor, bounteous, fond of nurture, merciful, god-loving, temperate. The next 10 of Ares are practical, for sea battles, guides, and pleasantly cool, poetic concerning the things that cannot be said, rapacious and yet generous, diverse, not dying a natural death. The final degrees, the 2 of Kronos, are injurious, very wet, convulsive, unfortunate in every regard.[1]

Having set out in an instructive manner, then, what it produces for each single degree, when its ruler lies upon it, it will produce its base or good property.

And now we will do an exposition of the *Hōroskopos.*

[1] The degree assignments for Hermes and Kronos are incorrect, according to Ptolemy's list of the Egyptian terms. They should be 9 and 2, respectively.

4. Concerning the *Hōroskopos*[1]

When you learn exactly how many degrees the Sun is at for a birth, see where the twelfth-part ceases. And the left triangle of the *zōidion* where it ceases will mark the birth hour, or the corresponding masculine or feminine *zōidia* [will mark it], keeping in mind the difference between night and day.

For example, let the Sun be at the 22nd degree of Aquarius. This twelfth part leaves off at Scorpio.[2] The left triangle of this is Pisces. If, then, the birth was in the day, it was necessary that Pisces marked the birth hour, or else Taurus or Cancer.[3] But if it was at night, then it must have been those diametrically opposite to them; Virgo will mark the hour at the first hour.[4]

Knowing[5] exactly the number of degrees that the Sun has, add the ascension[6] of the *zōidion* in which the Sun happens to be, and depart from the natal Moon, giving one degree apiece to each *zōidion*. And wherever it should leave off, there will be the *Hōroskopos*, or (as above) it will be in relation to the corresponding *zōidia*.

By night, having added the ascension of the lunar *zōidion*, depart

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[1] The following chapter is very difficult. It is not clear that the text is in good condition. We have done the best that we can to explicate this passage but the obscurity is very much in the original. For example, there appear to be paragraphs out of their logical sequence. We hope that other texts will allow us to cross-reference the techniques contained in this chapter so that we can make them clearer.

The whole chapter is not so much about computing Ascendants as getting correct ones. These methods, whatever they may be, are similar in kind to methods given by Paulus (chapter 33) and to the better known Animodar of Ptolemy (*Tetrabiblos*, Book III) and the Trutine of Hermes. [RH]

[2] This is our old friend the *dōdekatēmorion*. In this case it is computed by the 13th harmonic method, rather than the dwadasamsa method, i.e., the longitude in the sign is multiplied by 12 then the result is added to the original longitude in the sign. The result is equivalent of multiplying the entire longitude as measured from 0° ♈. This is a bit confusing because later on in the text Valens refers to the *dwadasamsa* type of twelfth-part. [RH]

[3] The use of the signs that follow by sextile and trine appears to be a "fudge factor." Valens does not make it clear when one should use these. [RH]

[4] Presumably of life, rather than the first hour of the night.

[5] This appears to be the beginning of a second method. [RH]

[6] See chapter 6 and its footnotes for a discussion of ascensions. [RH]

from the natal Sun. That is, in the present example, with the Sun at the 22nd degree of Aquarius, the Moon is in Scorpio. I have added 36, the ascension of the *zōidion*. The result is 58. I departed with these from the Sun. It left off in Virgo. There is the *Hōroskopos*.

After[1] totaling up the number from Thoth[2] up to the birth day and multiplying the hours by fifteen and adding this to the first number, depart by day from Virgo at 30 each; but by night from Pisces. Or again,[3] after multiplying the hours by 15, [and adding the degrees of the Sun], depart in the diurnal case from the Sun itself with the ascension for the natal zone; but in the nocturnal case from the diametrical opposite for the ascension.[4] Thus is found the mystic and necessitated *Hōroskopos*.[5] For a diurnal birth the seeding[6] triangle of the Sun or the hexagons of this triangle will mark the birth hour; for a nocturnal birth, the *zōidia* diametrically opposite to these. Thus, even without the hours, you can find the *zōidion* that marks the hour, if you know whether it was a day or a night birth.

For[7] finding the minutes and degrees of the *Hōroskopos*, [proceed] thus. After multiplying the natal hours by the course of the Moon, depart in the diurnal case from the degree of the Sun, but in the nocturnal case from the diametrically opposite degree. And wherever it should leave off, the *Hōroskopos* will be judged to be of just so many degrees. For an illustration, let it be the 4th year of Hadrian, the 13th of Mechir, at the 1st hour of the night. The Sun is at the 22nd degree of Aquarius, the Moon at the 7th degree of Scorpio, the course of the Moon in the 204th day from the epoch[8] 13;52 degrees. I consulted the present table[9] for the 14 degrees in the first line, and underneath I found

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[1] This paragraph is in rough shape and appears to use the results of the previous paragraphs to do yet something else. [RH]

[2] Thoth is New Year in the Alexandrian calendar. [RH]

[3] A second method.

[4] i.e., the ascension of the opposing *zōidion*. [RH]

[5] 'Necessitated' is *anankastikos*. Which ascendent is this.

[6] i.e., conception from a masculine point of view. [RH]

[7] The previous paragraphs have found only the sign of the Ascendant. This and the following paragraphs look for the degrees. [RH]

[8] The epoch referred to here seems to be around the 25th Epiphi referred to two paragraphs below. Note the splendid, linear organization of the paragraphs. May some scribe or scribes rot in Hell! [RH]

[9] This appears to be a table of the lengths of diurnal and nocturnal hours according to the degree of the Sun.

16 for the first hour. I departed with these from the 22nd degree of Leo, the degree diametrically opposite to the Sun. It left off in Virgo at about the 8th degree. If it should somehow be found to be of more or fewer degrees by means of the ascensional method, it will be known by the present method whether the hour requires addition or subtraction.[1]

For diurnal births, after having combined the remaining degrees of the Sun[2] with the number of degrees possessed by the Moon, cast out by thirties, and the remaining degrees will mark the birth hour. But for nocturnal births, combine together the remaining degrees of the Moon with the number of degrees possessed by the Sun. If the number should be more than the calculated hour, as many degrees as come later [up to] 30 degrees or [up to] the magnitude of the hour, such will mark the birth hour.

Calculate the days from the 25th of Epiphi to the natal day along with the epagomenal days,[3] and add 22 degrees to the number; depart with the number by 30's, from Cancer in the diurnal case, from Capricorn in the nocturnal case. Wherever the number should leave off, there will be the *Hōroskopos*. And whatever the number of degrees, these will mark the birth hour.

The horoscopic pointer.[4] After taking the degrees of the Sun for the horoscopic times by day, the degrees of the diametrically opposed point by night, multiply them by ten. And again, multiply the resultant quantity by the hours which have issued forth, either diurnal or nocturnal, the whole hours or else the whole hours with partial hours. And casting out whole circles, consider the remainder to be the horoscopic pointer. For the 2nd zone, 2nd hour of the day, Sun at 21st

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[1] The next paragraph would seem to exemplify this paragraph, but in fact introduces something else again. The actual paragraphs that do exemplify the this method are the ones that begin five paragraphs below.

[2] From a later example this appears to mean the number of degrees left in the sign between the Sun and the next sign.

[3] The Alexandrian calendar has twelve 30 day months with five days tagged on the end. These are the epagomenal days. [RH]

[4] *hōroskopikos gnōmōn.* "pertaining to the *Hōroskopos*." This is not the degree and minute in the correct sign, merely the degree and minute in some sign. The sign is ascertained by other techniques. This is the same practice as in the Animodar. The use of the word 'pointer' throughout this section refers to positions that have the same degrees and minutes as something else, but not necessarily the same sign. [RH]

degree of Cancer, Moon at 22nd degree of Aries. The horoscopic times[1] of the degree of the Sun are 22;24[2]. Ten times these result in 224. Twice these become 88 with a circle. This is the horoscopic pointer.

For example,[3] let the Sun be at the 19th degree of Capricorn. Someone was born at the third nocturnal hour. The course[4] of the Moon is 12;34 degrees. I consult the table for the third hour. Lying next to 12 degrees of course are $41^{1}/_{2}$ degrees; next to 13 degrees of course are $44^{1}/_{2}$ degrees. The excess of $44^{1}/_{2}$ in relation to $41^{1}/_{2}$ is 3 degrees. The 34 minutes of these become 1;12. I add these to the $41^{1}/_{2}$ degrees because the course of the Moon was of 12;34 degrees. Together, then, 43;12 result. Add the 19 degrees of the Sun to these. Together they become 62;12 degrees. I departed with these from Cancer since the birth is nocturnal, and the *Hōroskopos* left off at the 2nd degree, 12 minutes of Virgo. The *Hōroskopos* from the Canon was the 3rd degree of Virgo.

For synodic conjunctions, it will be necessary to investigate the boundary[5] of the conjunction, and the lord of the *zōidion*. And the one of these that has degrees close to the hour,[6] those degrees will mark the hour. For the Whole Moon, it will be necessary to compare the boundary of the Whole Moon and the lord of the *zōidion*.[7]

By day, it is necessary to take the degrees of the Sun and the remaining degrees of the Moon, and to cast out by thirties, contributing the degrees left over to the ascensional determination, and to multiply

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[1] This value is functionally equivalent to the number of degrees of oblique ascension between the Sun and the beginning of Cancer. According to chapter 6 Cancer rises in 32 times, i.e. degrees of motion of R.A.M.C. We have the proportion $^{21}/_{30} = {}^{22;24}/_{32}$. [RH]

[2] The text in this instance has $22^{1}/_{24}$. This is clearly an error. Some editor or scribe has confused Greek fractional notation with sexagesimal notation. The surrounding math makes the need for the change obvious. [RH]

[3] This appears to refer to the paragraph above that begins, "For finding the minutes and degrees of the *Hōroskopos* . . ."

[4] i.e., diurnal motion. [RH]

[5] i.e., terms. [RH]

[6] This refers to an unadjusted Ascendant. The degree of the pointer is supposed to be the exact Ascendant. [RH]

[7] This paragraph is in fact a variation on the Animodar. See page 25, note 1. [RH]

the adjacent magnitude[8] in the solar *zōidion* by the degrees of the Sun, and additionally adding the solar degrees, to depart by thirties. The number of degrees left will be the solar pointer. Noting this down for ourselves, we will also make the pointer of the Moon, as follows. Doubling the degrees that the Moon has, we subtract by thirties. Multiplying the degrees left over by twelve, and additionally adding the degrees of the Moon, we subtract by thirties. And the remaining degrees will be the [pointer] of the Moon.

By night, after combining the remaining degrees of the Moon and the degrees that the Sun has, and casting out by thirties in relation to the ascensional [determination], we contribute the remaining degrees to the solar *zōidion*. And additionally knowing the hourly magnitude,[2] we multiply the degrees of the Sun. And after adding the number of degrees that the Sun has, we subtract by thirties. And the left over degrees will be the solar [pointer]. If, then, the [pointer] of the Sun should exceed that of the Moon, the hour has a subtraction. But if the [pointer] of the Moon exceeds, [the number of the excess has addition]. And if they are equal, it has neither an addition nor a subtraction. Similarly also, if it is beyond or within the 15 degrees, the left over degrees have addition or subtraction.

After getting to know zodiacally the *zōidion* that marks the birth hour, we will find the degree thus. By learning the year of the four-year period as it is laid down, adding the appended hours to the natal hour, and calculating how much the Moon is, we will consider such to be the *Hōroskopos*. The first year has 1 hour, the second 6 hours, the third 12 hours, the fourth 6 hours. The year of the four-year period is associated with the arising of the dog-star. For the first year of the four-year period, it [the *Hōroskopos*] rises in Cancer at the first diurnal hour. For the second year, it rises in Libra at the 6th diurnal hour. For the third year, it rises in Capricorn at the 12th diurnal hour. For the fourth, it rises in Aries at the 6th nocturnal hour. Thus also, the *Hōroskopos* is

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[1] We believe from the context that this phrase refers to excess over 1 or deficiency from 1, of the motion of the rising sign, during 1° of motion of the R.A.M.C. So the practice is to combine the total excess or deficiency with the longitude of the Sun to get an ascensional position of the Sun in its sign.

[2] horary time, i.e., the number of degrees contained in an unequal hour. The horary time of an equinoctial is by definition 15 degrees. [RH]

useful for the successive nativities,[1] with the hours of the four-year period added in accordance with the sought year, and with the [degrees] being [discarded] from the natal hour. With regard to the type of semi-circle that it ceases at (either nocturnal or diurnal), it is there that the *Hōroskopos* is considered to be, and [it is necessary] to compare the pivotal[2] stars for that season in relation to the nativity.[3]

5. Concerning the Midheaven

To find the Midheaven roughly, thus. After taking [the degrees] from the setting degree up to the degree diametrically opposed to it, in accordance with the ascensions of the zone, depart with half of these from the setting degree; wherever it should cease, such will be the Midheaven.[4] For example, let the *Hōroskopos* be at the 15th degree of Capricorn according the second zone. I took from the setting degree—15th degree of Cancer—up to the 15th degree of Capricorn. 214 ascensions are assembled. Half of these is 107. Having added to these the 15 degrees of Capricorn, I departed from the same. It left off in the 2nd degree of Scorpio, where the Midheaven is. Similarly also for the remaining *zōidia*.

And if you should want to additionally know the magnitude of the diurnal hours, always combining the ascensions from the solar degree up to the degree diametrically opposite and taking a $^1/_{15}$th of them, you

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[1] Evidently, these are solar returns.

[2] Stars upon a pivot-point, i.e., angle. [Additional by RH] This passage gives a bit of advice with which modern astrologers are familiar, namely, that one should compare the planets that are angular in the return to the positions in the natal chart.

[3] In this section we have manipulations based on the fact that the year is approximately 365.25 days long. Thus each successive year at a solar return, or ingress or heliacal rising, the sidereal time advances by approximately 6 hrs. and thus the Ascendant and M.C. move forward by approximately 90°, the Ascendant *very* approximately.

[4] Basically this amounts to taking the diurnal semi-arc of the Ascendant and using it to compute the Midheaven, a perfectly legitimate procedure. The only deficiency of the method as presented here is that it ignores the difference between longitude and right ascension. This is only an approximate method. [RH]

will know the magnitude. For example, suppose the present setting degree at the 15th degree of Cancer to be the solar degree. Then, there are 214 ascensions up to the diametrically opposed degree. 1/15th of these is 14 with a remainder of 4, which is 16 parts of an hour. Then, for the zone of Syria, when the Sun is in Cancer around the 15th degree, the day will be of 14:16 hours. And if you wish to know the magnitude of the nocturnal hour, after having combined the ascensions from the degree diametrically opposite the Sun up to the degree which it has, you proceed. And similarly for the remaining *zōidia*.

6. Concerning the Ascension of the *Zōidia*[1]

One must know the number of hours in which each *zōidion* ascends from the ascension of each. For example, since Aries ascends in 20

[1] The system of sign ascensions as taught here is basic Babylonian astrology. Where we, following Ptolemy, would use some kind of spherical trigonometric system to compute the rising times of the signs, the Babylonians and Valens, following them, computed the rising times of the signs by computing the time of the shortest and longest rising times and then doing a straight interpolation for the values between. This results in a very crude approximation. The following table shows the difference (computed for approximately 32½° latitude, Babylon).

	♈ - ♓	♉ - ♒	♊ - ♑	♋ - ♐	♌ - ♏	♍ - ♎
Modern	20 29	23 49	29 40	34 42	36 00	35 20
Valens	20 00	24 00	28 00	32 00	36 00	40 00

As one can readily see, the results are quite different. Part of the problem stems from the misconception that rising times of opposite signs should add up to 60°. This is not the case. However, it is true that the total for both rows do add up to 180°. The system employed here is the one usually referred to as "System A," however, according to Neugebauer on page 174 of *Greek Horoscopes*, Valens combined the rising times of System A with the vernal point value of System B, System A having the vernal point at 10°♈ and System B 8°♈. See my preface for a further discussion of this issue. [RH]

times,[2] while the hour has 15 equipartite degrees,[3] if you subtract the 15 degrees from the 20 times, there are 5 remaining, which are the third part of 15 degrees. Aries will ascend, then, in 1 and a third hours.[3]

You will know how much time each degree is worth, thusly. Double the ascension of each *zōidion*, and take six times these. 240 result. The degree is 8 months.[4]

One must know how much addition or subtraction of the ascension each *zōidion* has, thusly. Since Aries ascends in 20 times, Libra ascends in 40 in order to fill up the 60 times. For, in comparison to the number of times in which each *zōidion* ascends, the *zōidion* diametrically opposite takes a number that fills up 60 times. And in comparison to the number of hours for each *zōidion*, the hours for the *zōidion* diametrically opposite fill up 4 hours. And in comparison to the number of days and months, the *zōidion* opposite takes a number that fills up two years. For, the amount by which each *zōidion* exceeds, the diametrically opposite *zōidion* is lacking.

Subtract, then, the least from the present greatest, that is, the 20 times from the 40. The remainder is 20. 1/5 of these becomes 4. The addition or subtraction of each *zōidion* is four. If, then, we add 4 to the 20 ascensions, 24 ascensions result. Taurus will ascend in these times. Gemini in 28, Cancer in 32, Leo in 36, Virgo in 40, Libra in 40. Then similarly, from Scorpio you subtract 4 up to Pisces. Inquiring thus, you will get to know the ascensions for each zone.

Otherwise. Let it be the case that Leo ascends in 36 and similarly also for Scorpio, Taurus and Aquarius in 24. The remainder is 12, a third of these being 4. The addition or subtraction is the same. By seeking in this manner, you will also get to know the ascensions for each zone.

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[1] Equinoctial time. [Additional by RH] The terms "times" and "ascensional times" as used here and in other works refers to degrees of what we would call right ascension on the M.C. The ascension of a sign refers to the number of degrees that will pass over the R.A.M.C. as the sign rises.

[2] i.e., equal degrees being 1/360th of a circle. [RH]

[3] These are equal, or equinoctial hours. [RH]

[4] When a year (12 months) corresponds to a degree, since 240 is 2/3 of 360, 240 corresponds to 2/3 of a year or 8 months. [Additional by RH] This is based on the nearly universal idea (among the Greeks) that one year is equivalent to a degree of R.A.M.C., however, a degree on the horizon may rise in more or less than the time it takes for 1 degree to pass over the R.A.M.C.

The difference and parallel lengthening of the zones is known thus. Since in the first zone 210 ascensions are assembled from Cancer to Sagittarius, 1/6 becomes 35. Leo will ascend in these ascensional times. And similarly, according to the method before us, if you should subtract the 25 ascensions of Aquarius and take 1/3 of the remainder, you will get to know the ascensions of the *zōidia*. Since, then, there happen to be 7 zones, while in the 7th zone 234 ascensions are assembled from Cancer, if we should subtract the 210 of the first zone, 24 will be left over in excess. 1/6 of these (since there happen to be 6 zones in between) become 4. The lengthening of each zone in relation to the fixing of the ascensional [time] is the same, there being 210 ascensions in the first zone from Cancer to Sagittarius, in the 2nd zone 214, in the 3rd zone 218, in the 4th zone 222, in the 5th zone 226, in the 6th zone 230, in the 7th zone 234.

7. Concerning the *Zōidia* that See and Hear

Similarly, one must come to an understanding of the hexagonal hearing and seeing *zōidia* by means of the ascensions, thusly. For example, Pisces looks at Taurus. For the second zone, the ascensions of 6 *zōidia* from Pisces become 160, and from Taurus to Libra 200. Pisces becomes[1] less than Taurus and hears it. And the ascensions of the 2 *zōidia* amount to 360.[2] Similarly, there are 212 ascensions from Gemini to Scorpio , and 212 from Leo to Capricorn. Gemini and Leo, then, are equal ascensional and hear one another. Again, there are 200 ascensions from Virgo to Aquarius, and 160 from Scorpio to Aries. [It] looks. From Libra to Pisces there are 180 ascensions. [lacuna] From Sagittarius to Taurus 148, from Aquarius to Cancer 148. They hear and are equal ascensional. Similarly also for the remaining *zōidia*.

If you should want to get to know the magnitude of the hours of

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[1] Possible pun on *gegōnasin*, makes itself heard.

[2] The logic of this leads to something a bit different from what Valens says. It is not that the sign Pisces as a whole "hears" Taurus as a whole, but that 0° ♓ has a diurnal arc which complements that of 0° ♉, that is, they add up to 360°. In fact this leads directly to contra-antiscia, degrees whose midpoint falls on the 0° ♈ - ♎ axis. Correspondingly the next passage describes antiscia, points whose midpoint falls at 0° ♋ - ♑. [RH]

the day, by always combining the ascensions from the solar degree to the degree diametrically opposite, and taking $^{1}/_{15}$ of these,[1] you will know the magnitude. For example, suppose that the present setting degree, the 15th of Cancer, is the solar degree. Then the ascensions up to the degree diametrically opposite become 214. $^{1}/_{15}$ of these is 14 with a remainder of 4, which is the 16th part of an hour. The day, then, when the Sun is in Cancer at the 15th degree, will be of 14:16 hours. And if you want to know the magnitude of the night, after combining the ascensions from the degree diametrically opposite the Sun to the degree which it occupies, follow the procedure. Similarly also for the remaining *zōidia*.

8. Synodic Conjunctions and Whole Moons, Roughly

To find the synodic conjunction and the Whole Moon roughly. By taking [the interval] from the solar degree to the lunar degree, and knowing how many 12 degree intervals there are, run back from the solar degree; and there you will find the synodic conjunction. Also, the Moon will be just as many days from conjunction as there are 12 degree intervals. For births at the Whole Moon, take the [interval] from the degree opposing the Sun up to the Moon, and knowing how many 12 degree intervals there are, subtract from the degree opposing the Sun; and there you will find the Whole Moon. If you should add 15 to the degree of the Whole Moon, you will find the upcoming conjunction. Similarly also, if you should add 15 to the synodic degree, you will find the upcoming Whole Moon.

For example, 2nd of Mesori, Sun at the 5th degree of Leo, Moon at the 26th degree of Libra. The interval from the Sun to the Moon becomes 81 degrees, which are nearest to 7 12 degree intervals. The Moon, then, will be 7 days from conjunction. Again, go back the seven 12 degree intervals from the solar degree. It leaves off at the 28th degree of Cancer. That is where the conjunction took place. And go back the 7 days from the 2nd of Mesori. It was the 25th of Epiphi. If, then, we add 15 to the 28 of Cancer, 13 of Leo results. The Whole Moon, then, will be at the 13th degree of Aquarius.

Thus for the Whole Moon. Let it be the 13 of Mechir, Sun at the

[1] to convert degrees to hours. [RH]

22nd degree of Aquarius, Moon at the 7th degree of Scorpio. I took the interval from the degree diametrically opposite the Sun—the 22nd of Leo—up to the lunar degree. 75 degrees result. There are, then, six 12 degree intervals, which I subtract from the 22nd degree of Leo. 16 degrees remain, in which the Whole Moon took place. Again, subtract the 6 days from the 13th of Mechir; it was the 7th of Mechir. Similarly, since there are 15 days from the conjunction up to the Whole Moon, I have added 6[1] to these. 21 days result. The Moon will be just so many days from the conjunction.

9. Concerning the Seven-Zoned [Sphere or Sabbatical day], Roughly[2]

Concerning the week [and Sabbatical day], thusly. Total up the full years from Augustus and the intercalary days, also add the days from Thoth until the natal day, and subtract 7's from these until they run out. [Start] the remainder from the Sun.

For the star at which it leaves off, it will be its day. The order of the stars in relation to the days holds as follows: Sun, Moon, Ares, Hermes, Zeus, Aphrodite, Kronos. The arrangement of the zones holds as follows: Kronos, Zeus, Ares, Sun, Aphrodite, Hermes, Moon. The hours are designated from this arrangement, while the day of the next star is designated from the hours.

For example, 4th year of Hadrian, 13th of Mechir by the Alexandrian calendar, 1st hour of the night. The full years from Augustus are 148, and 36 intercalary days, and there are 163 days from Thoth to the 13th of Mechir. They come to 347. Subtract 49 weeks. The remainder will be 4. [Starting] from the Sun, it will leave off at the day of Hermes.

And the 1st hour of the day belongs to Hermes, the 2nd to the Moon, the 3rd to Kronos, the 4th to Zeus, the 5th to Ares, the 6th to the Sun, the 7th to Aphrodite, the 8th to Hermes, the 9th to the Moon, the 10th to Kronos, the 11th to Zeus, the 12th to Ares; the 1st nocturnal hour belongs to the Sun, the 2nd to Aphrodite, the 3rd to Hermes, the

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[1] Text has 8, an obvious error.
[2] This section computes the day of the week which is needed for computing planetary hours. [RH]

4th to the Moon, the 5th to Kronos, the 6th to Zeus, the 7th to Ares, the 8th to the Sun, the 9th to Aphrodite, the 10th to Hermes, the 11th to the Moon, and the 12th to Kronos. Next is the succeeding day, that is, the 14th of Mechir; and the 1st hour will belong to Zeus.

10. Concerning the Ruler of the Year[1]

If you also wish to get to know the ruler of the year, it is in the same fashion. For example, for the same illustration, the full years from Augustus 148, and the intercalary days 36, and the 1st of Thoth. They come to 185. Subtract from these 26 weeks, 3 remain. [Start] these from the Sun. The year runs out in Ares. When, then, you should know the lord of the year, you also find the lord of the month as follows, using the arrangement of the zones in an upward fashion.

For example, Thoth will belong to Ares. Since, then, the 29th of Thoth again runs out in Ares, the 30th belongs to Hermes, the first of Phaophi will belong to Zeus, the 30 to Aphrodite, the 1st of Athyr to Kronos, the 1st of Choiak to the Moon, the 1st of Tybi to Hermes, the 1st of Mechir to Aphrodite. Since, then, the lord of the year is Ares, the lord of the month Aphrodite, the lord of the day Hermes, the lord of the hour the Sun, for these it will be necessary to investigate how they are situated in a nativity. For in brief, they are indicative of the choice of what one does, and especially whenever the lord of the year should happen to be transiting the current year, the lord of the month the current month, and the lord of the day the current day. But if the should somehow fall amiss, or should be testified to by malefics, they are indicative of interferences and upheavals.

It seemed to be more natural to take the full years and intercalary days from Augustus, just as at present, and the days from Thoth up to the natal day, and to cast out by sevens, and to depart with the remainder from the Sun, and to judge that star where the number ran out the lord of the day. For the first of the month of each birth will have the natal day. It does not seem to be reasonable for the natives in

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[1] This section computes the ruler of the year according to which day of the week it falls on. Similarly one can compute a ruler for a month. This gives us a ruler of the year, month, day and hour. Valens advocates looking at these planets in the natal chart. [RH]

the same year to be ordered by one ruler. Generally, then, the ancients took the ruler of the year and of the cosmic motions from the first of Thoth (for that is where they made the beginning of the year), more naturally from the arising of Sirius.

11. Concerning Masculine and Feminine Degrees

Concerning masculine and feminine degrees, thusly.[1] The first 2½ degrees of the masculine *zōidia* will be masculine, the next 2½ degrees will be feminine. The first 2½ degrees of feminine *zōidia* will be feminine, and the next 2½ degrees will be masculine, the next feminine. The degree of the conjunction, then, will clarify synodic matters, while the degree of the Whole Moon will clarify matters pertaining to the Whole Moon; those in which degree the *Hōroskopos* or Moon. . .[2]

12. Concerning the Lights of the Moon

The lights of the Moon are as follows. For when it is the first day, it appears for 0:51 hour; the second day, for 1:36 hours. And always by multiplying the number of days there are by four, then taking a fifth, you reveal the hour. For example, it is the 15th day of the Moon. Four times these come to 60, ⅕ of which is 12. Therefore, it appears to be missing[3] for 12 hours.

For, on the first day, it appears for 0:51 hour, the second for 1:36 hour, the 3rd for 2:24 hours, the 4th for 3:12 hours, the 5th for 4 hours, the 6th for 4:48 hours, the 7th for 5:36 hours, the 8th for 6:24 hours, the 9th for 7:12 hours, the 10th for 8 hours, the 11th for 8:48 hours, the

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[1] The system that is taught here is completely different from the one that was used in the Middle Ages and Renaissance. Those are more or less random intervals of degrees alternating between the masculine and feminine. These are clearly based on the 2½ degree or dwadasamsa system of *dōdekatēmoiria* described in Paulus and elsewhere. The sexual polarity of the degrees is simply the sexual polarity of the *dōdekatēmoirion* in which they are located. [RH]

[2] Text breaks off here.

[3] Circumlocution strikes! If the Moon is missing for 12 hours, then it is also visible for 12 hours. [RH]

12th for 9:36 hours, the 13th for 10:24 hours, the 14th for 11:12 hours, the 15th for 12 hours. Similarly, the 16th day is in relation to subtraction as from the 1st up to the 15th days. And the month of the Moon is of 29½ days,[1] its year is of 359 days.

13. Concerning the Concealment of the Moon

As it is being carried to conjunction, the Moon becomes invisible at a certain degree in each *zōidion*, thusly. Wherever the Sun should be found, take half the ascension of its *zōidion*. There is where the Moon will be missing.[2]

For example, the Sun in Aries for the second zone: The ascension of the *zōidion* is 20, half of which is 10. When the 10 are subtracted from the 30, the Moon is invisible in Pisces around 20 degrees. The Sun in Taurus: Half of the ascension will be 12. The Moon will be invisible in Aries around the 18 degrees. The Sun in Gemini: Half the ascension of the *zōidion* is 14. The Moon, then, will be invisible around 16 degrees of Taurus. The Sun in Cancer: Half the ascension is 16. The Moon will be invisible in Gemini around 14 degrees. The Sun in Leo: Half the ascension is 18. The Moon will be invisible in Cancer around 12 degrees. The Sun is Virgo: Half the ascension is 20. The Moon will be invisible in Leo around 10 degrees. Similarly also for the remaining *zōidia*.

14. Concerning the 3rd, 7th, and 40th day of the Moon

Concerning the third and seventh and fortieth days of the Moon, thusly. Let the Moon be at the 7th degree of Scorpio. The third day it will be at the 7th degree of Sagittarius. For one must inquire about the days as follows: The 7th degree of Sagittarius is established as the third day above all. The seventh day will be found, in relation to the effect-description, in the square side around 7 degrees of Aquarius, the fortieth around 7 degrees of Taurus. Some add 160 to the degrees of the Moon

[1] The modern value is 29.530589 days. [RH]

[2] This passage contains a somewhat primitive system for computing the heliacal setting of the Moon each month. [RH]

at birth and depart from the lunar *zōidion*. [Others, by adding and calculating the lunar natal degree along with the 3 and 7 and 40 days, reckon the Moon to be there.]

Generally, then, fortunate and unfortunate and mediocre births are indicated by the 3rd and 7th and 40th days. For, if these places are contemplated by benefics in places where dealings can be conducted, and are not contemplated by malefics, you reveal very fortunate and great births. If two of the places are regarded by benefics, and the other by a malefic, you reveal mediocre births. And if the three places are regarded by malefics alone, with the benefics being in aversion to them, you reveal unfortunate births. If they should be mixed, call them mediocre.

15. To Roughly Find the Ascending [Node]

To find, roughly, the ascending [node]. Taking the full years from Augustus, multiply them by 19¹/₃, and combining each Egyptian month at 1 degree, 35 minutes apiece, and each day at 3 minutes apiece, subtract the circles at 360 apiece. Give the number left over to each *zōidion* upward from Cancer at 30 apiece. And wherever it should leave off, there will be the Ascending Node.

For example, the 4th year of Hadrian, 19th of Phamenoth. The full years from Augustus are 148. When these are multiplied by 19 and a third, they come to 2862. And 10 degrees are assembled from Thoth up to Phamenoth. Together they come to 2872. Subtract 7 circles from these at 360 apiece. 352 are left over. [Start] upward with these from Cancer. It leaves off at the 8th degree of Leo. The ecliptic place, then, will be there, while the Descending Node will be in the place diametrically opposite.

It will be necessary, then, to consider whether there are benefics in these places, and especially on the Ascending Node. For, the birth will be successful and practical. Even if the birth should be found in middling circumstances or in subjugation, it will be raised up and come into reputation. The malefics, however, produce banishment[1] and accusations.

The Ascending Node and the *zōidion* of the latitude will be found from the lunar epochs and the days, thusly. For example, in the birth in

[1] Or possibly, `loss' in a more general sense.

front of us, in the 4th year of Hadrian, 19th of Phamenoth, the interval from the epoch up to the natal day comes to 204. And there are 12;18 steps of latitude adjacent to the epoch, while there are 11;37 steps of latitude for the 204. Together, these come to 23;55. Multiply these by 15. They come to 358;45. I depart from Leo in accordance with the succession. It leaves off at the 28;45th degree of Cancer.

Otherwise, in more abridged form. I depart with the 23;55 from Leo, giving them to each at 2 apiece. Up to Gemini, then, they come to 22, and the remainder is 1;55. I multiply these by 15. They become the 28;45th degree of Cancer.[1]

Then I always take the interval from Taurus at 1 degree up to the degree at which it quits. They come to 89, approximately. I depart with these from the lunar degree, which is the 7th of Scorpio. The Ascending Node leaves off at the 8th degree of Leo. It will also be necessary to investigate in this manner for the remaining births.

And if also I want to know the *zōidion* of the latitude, I will do as follows. I multiply only the 12;18 degrees of the latitude, those that are adjacent to the epoch, by 15. They come to 184;30. I depart from Leo. It leaves off at the 4;30th degree of Aquarius; Then I multiply the 11;37 degrees of latitude, those which are adjacent to the 204 of the day, by 15. They come to 174;15. Having added the 4;30 degrees of Aquarius to these, I departed from it. It left off at the 28;45th degree of Cancer. Similarly, we will also find the *zōidion* of the latitude for the remaining epochs.

16. Concerning the Finding of Steps and Winds[2] of the Moon

We will find the step[3] and the wind thusly. From Leo to Libra the

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[1] This paragraph up to the end of this chapter is bracketed by the text editors, since it is fully omitted from one of the principal manuscripts.

[2] The word `wind' here is used in Greek in connection with declinations and celestial latitudes. It has no obvious connection with moving air. Scholars are not clear why such a terminology is used. However, it is possible that the term `wind' may have been used to describe the azimuth (direction on horizon) of a body's rising and setting. This in turn is a function of its declination and indirectly of its latitude. [RH]

[3] *bathmos.*

Moon comes down while northern; from Scorpio to Capricorn in comes down while southern; from Aquarius to Aries it goes up while southern; from Taurus to Cancer it goes up while northern. The steps are found thusly. Since each step is of 15 degrees, while the *zōidion* has 30 degrees, each single *zōidion* has two steps. Starting from Leo, then, we will find the step of latitude. Since, then, in the birth in front of us the latitude was found to be 23;45, departing from Leo at two degrees apiece, we will find the 1;45 degree of Cancer. We know that the Moon goes up while northern for the 6th step of the wind.

17. After Hipparchus, Concerning the Calculation of the *Zōidion* of the Moon

I can also roughly find in what *zōidion* the Moon is, thusly. By adjoining the increment of each king to the year in question, you divide them into three parts, not recording the number of the remainder, but by keeping it back. For, if 1 should be left over, add 10 to the number; if 2, 20; if 3, nothing. For, the number is even. Then, taking $^1/_2$ of the months from Thoth up to the natal month, and adding the days as well to the first number, and subtracting (if it is possible) by thirties, depart with the remainder from the solar *zōidion*. If it should be in the beginning, at $2^1/_2$ apiece, while in the later, the *epiballon*.[1] And wherever it should leave off, there will be the Moon.

Similarly, to find the day in the same fashion, having posited the birth. Having added the increment to the year in question, and having divided it (as above) into three parts, and having added $^1/_2$ of the months as well, you make a note of the number. Then, withdrawing the interval from the Sun up to the Moon at $2^1/_2$ for each *zōidion*, compare how full the number is. For, if the interval from the Sun up to the Moon should be in excess, subtract the total number from these; And the degrees which are left over will indicate the day. But if the degrees of the interval should be less, after having added an additional 30 degrees to these, subtract the number totaled beforehand. And if the two numbers should come to 30, the Moon will be conjunct the Sun.

For example, the 28 day of Athyr of the 3rd year of Hadrian. To

[1] The example is not helpful in determining what this means. We leave it untranslated.

the 3rd year, I have added the 2 years which have been added to the king by convention. They come to 5. I divided them into 3 parts. [The remainder is 2,] instead of which I adjoin 20. They come to 25. Also, $^1/_2$ of the months—$1^1/_2$—and the 28th day. They come to $54^1/_2$. I subtract one interval of 30. The remainder is $24^1/_2$. The Moon will be just so many days from conjunction. I depart with these from the solar *zōidion*—Sagittarius—at $2^1/_2$ per *zōidion*.[1] The Moon leaves off in Virgo on the day in front of us.

And the day, thusly. Again, to the 3rd year I have added the 2, and I divided by 3. The remainder is 2, instead of which I add 20. They come to 25. And $^1/_2$ of the months—$1^1/_2$. They come to $26^1/_2$. Then, withdrawing the interval from the Sun to the Moon—that is, from Sagittarius to Virgo—it is of $24^1/_2$ days. Since, then, it is not possible to subtract from these the $26^1/_2$ days totalled up before hand, I have added 30 to them. They come to $54^1/_2$. I subtracted the $26^1/_2$ from these. The remainder was 28, which reveal the natal day.

The number conventionally added to each king is the one appended by means of the following reduction.

To Augustus 1, and he was king for 43 years; it comes to 44; I subtract 30; the remainder is 14. I add these to Tiberius and the 22 years of Tiberius' reign; they come to 36; I subtract 30; the remainder is six. I add these to Gaius, and he ruled for 4 years; they come to 10. I have added them to Claudius, and he was king for 14 years; they come to 24, from which I subtract nineteen; the remainder is 5. These to Nero, and he was king for 14 years; they come to 19. The nineteen year period is full, and this [changes]. We add then, for filling up of 30, 11 for Vespasian, and he was king for 10 years; it comes to 21; I subtracted 19 years; the remainder is 2. These to Titus, and the 3 of his reign; it becomes 5. These to Domitian, and the 15 of his reign; it comes to 20, from which I subtract 19; the remainder is 1. This is the addition for Nerva, and he reigned for 1 year; it becomes 2. These to Trajan, and the 19 for which he reigned; it comes to 21. Subtracting the nineteen year term, 2 will be left over. These are for Hadrian, and the 21 years that he reigned as king; they come to 23, from which I subtract the nineteen year term; the remainder is 4. To Antoninus; similarly, I add the 23 years that he reigned; they come to 27, from which I

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[1] Here again is the dwadasamsa form of the dōdekatēmorion performing its astronomical function. See my introduction. [RH]

subtract 19; the remainder is 8. These will be added to Antoninus and Lucius Commodus, and the 32 years they reigned; it comes to 40, from which I subtract 30. The remainder is 10. These belong to Severus and Antoninus, and they reigned for 25 years; it comes to 35, from which I subtract 30; the remainder is 5. To Antoninus, and the 4 years he reigned; it comes to 9. To Alexander, and the 13 years he reigned; it comes to 22, from which I subtract the nineteen year term; the remainder is 4. This is the addition of Maximinus, and the 3 years that he reigned; it comes to 7. And the 6 of Gordian and the 6 of Philippus; together they come to 19. The nineteen year term is full.[1]

18. Concerning the Calculation of the Other Planets

You will get to know the degree of the Sun, thusly. To the natal day, always add 8 degrees from Thoth up to Phamenoth, and you will find the Sun at just so many degrees. To Pharmouthi, 7 degrees; to Pachon, 6; to Payni, 5; to Epiphi, 4; to Mesori, 3. For example, in the 6th of Phaophi, I have added 8; they come to 14; the Sun is at just so many degrees in Leo. In the 6th of Pachon, also 6; they come to 12; the Sun will be just that many degrees in Taurus.

Since some lovers of learning are more eager for instruction in numbers, for these it is also necessary to append the rough [calculations] of the remaining stars, so that, by taking up a degree-teaching that is pleasant to practice and precise, they will make an examination

[1] The chronology from Antoninus through Alexander above is a bit difficult to reconcile with the current accepted chronology of this period. Marcus Aurelius would seem to be missing, but he may be the second of the various Antoninus's mentioned above, his full name having been Marcus Aurelius Antoninus. The period after Lucius Commodus, his son, was one of extreme chaos in which the empire almost fell 200 years earlier than at least the Western half actually did. However, this chronology also raises questions about the dating of Valens. If he was really a "younger contemporary" of Ptolemy, then he could not have known about these later emperors. On the other hand this passage may be an interpolation, which given the condition of the text cannot be discounted.

of the more important selections[2] with all zeal.

One must calculate Kronos thusly. Taking the full years from Augustus, cast out 30 as many times as it sets.[2] Multiply the left-overs by 12, and take 5 for as many circuits of thirty years[3] as you have cast out, and take the days months from Thoth at 1 for each, and each day at 2 minutes each. And after totalling, depart from Cancer following the succession [of *zōidia*] at 30 apiece. And wherever it should leave off, there the star will be.

Zeus thusly. Divide the full years from Caesar by 12.[4] Multiply what is left over by 12, and take together with these as many twelve year terms as you have cast out at 1 for each circuit, and take 1 for each month, and 2 minutes for each day. And after totalling, depart from Taurus at 12 for each *zōidion*.

Ares thusly. Taking the years from Augustus up to the year in question, cast out 30 as many times as it sets. Determine whether the number left over is even or odd in order that you should make your departure from Aries if you should find it to be even, but from Libra if odd. After recognizing this, then, double the number, and by taking in addition $2^1/_2$ for each month—if they go beyond 60, take the remainder—depart from Libra or Aries, giving 5 to each *zōidion*. And noting down the *zōidion* where it should leave off, see in what *zōidion* the Sun is. If it should be found higher, the star will go back from the *zōidion* so found, while if it should be found lower, it will go forth—that is, always make it from the *zōidion* found nearer the Sun. And the remaining stars, which are carried with the mean motion of the Sun, will have the same power, and especially Aphrodite.

Aphrodite thusly. Taking the years from Caesar up to the year in question, divide by 8. Consider whether the number left over, smaller than 8, has the epoch of a station, and making use of it, take the number of days up to the day in questions, if indeed it admits of this. But if not, I use the one above just as for the Moon. For, if the epoch

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[1] The word here is *hairesis*. It can hardly mean sect as an astrological term. If it does not refer to the selection of birth charts, it may refer to different astrological systems.

[2] Evidently as many times as the planet makes a full circuit around the zodiac counted in terms of helical settings which occur once per Sun-Saturn synodic year.

[3] Roughly the period of Kronos.

[4] Roughly the period of Zeus.

should be found before the birth, one must use it; if after the birth, one must use the one above. And collecting together the total, and subtracting the epoch of the *zōidion*, depart with the 120 degrees of each *zōidion*—that is, the remaining degrees of the station from the *zōidion* being occupied—depart from the epoch, giving 25 to each *zōidion*. And wherever the number should leave off, there will be Aphrodite. The epochs of the stations will be manifest ahead of time from the days left over. If, for example, 1 should be left, or 3, 4, 6, or 7, it will be a station; but if 2 or 5, it will be making its way. 1, then, will have the epoch at the 10 of Phamenoth, in Taurus; 3 the 10th of Phaophi, in Sagittarius, 4 the 22nd of Payni, in Leo; 6 the 8th of Tybi, in Pisces; 7 the 14th of Mesori, in Libra; in the 8th year it will occupy the station.

One must calculate Hermes thusly. Taking the days from Thoth up to the natal day, and always adding an additional 162 to these from outside, and totalling, if it should be beyond 360, after subtracting a circle, depart with the remainder from Aries, giving 30 to each *zōidion*. And wherever it should leave off, there is the star. Always, then, make it nearest the Sun. For example, if the Sun should be in the beginning of the *zōidion*, it is possible to find it in the *zōidion* in the rear, while if it is in the end of the *zōidion*, in the next *zōidion*.

As an illustration, let it be the 13th year of Trajan, the 18th of Phamenoth. The full years from Augustus are 138. From these I subtracted 4 thirty year terms, instead of which I take 5 for each circuit; they come to 20. I multiply the 18 left over by 12; they come to 216. And from Thoth up to Phamenoth at 1 a month; they come to 7. Altogether they are 243. Then, I depart with these from Cancer at 30 apiece. It leaves off in Pisces. There is Kronos.

Again, I divide the 138 years by 12; 11, with a remainder of 6 results. Multiplying these by 12, they come to 72, and having cast out 1 for each circuit, they come to 11, and 7 for the months. Altogether they come to 90. I depart with these from Taurus at 12 apiece. It leaves off in Sagittarius. There is Zeus.

Then thus for Ares. From Caesar up to the year in question comes to 139. I subtracted 30 of these 4 times; the remainder is 11.[1] Since,

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[1] Apparently for reasons that are not clear he is actually subtracting from 150, not subtracting 120 from 139. The text as we have it is quite clear, unfortunately. [RH]

then, the left-over number was found to be odd, I knew that it is necessary for me to make the subtraction from Libra. So I doubled these; they come to 22. And for each month up to Phamenoth they come to 17. Altogether they are 39. I depart with these from Libra, giving 5 to each *zōidia*. It leaves off at Taurus. There is Ares.

Aphrodite thus. I divide the 139 by 8. The remainder is 3, which signify a station, for the epoch the 10th of Phaophi, in Sagittarius. I take instead the remaining 20 days of Phaophi, while from Athyr up to Mechir is 120, and the 18 of Phamenoth. Together they come to 158. I subtract from these the 120 of the station and Sagittarius; the remainder is 38, with which I depart from Capricorn at 35 apiece. It leaves off in Aquarius. There is Aphrodite.

But since there seems to be much [confusion] surrounding Aphrodite, we will also do an exposition for another birth. The 4th of Hadrian, 30th of Athyr. The days from Augustus come to 148, which I divide by 8; the remainder is 4, which signify the epoch the 12th of Payni, in Leo. Since, then, the epoch itself is not useful since it is found to be beyond the birth, I run back to the former one, which is for three, the 10th of Phaophi, in Sagittarius. I take the remaining 20 of Phaophi, and 300 from Athyr to Mesori, and 5 epagomenal days. They come to 325 of the days taken ahead of time. And of the same adduced year, from Thoth up to the 30th of Athyr is 90. Altogether these come to 415. From these I subtract the 120 of the station and the *zōidion* Sagittarius; the remainder is 295. I depart with these from Capricorn at 25 apiece. It leaves off at the 20th of Sagittarius. There is the star.

Otherwise. Let it be the 4th of Hadrian, the 13th of Mechir. From Augustus there are 149 days. Divide by 8; the remainder is 5, which signify neither a station nor an epoch. I run back to the former epoch, which is 22nd of Payni, in Leo. I take the remaining 8 days of Payni, and the 60 of Epiphi and Mesori, and the 5 epagomenal days; they come to 73. And for the adduced year, from Thoth up to the 13th of Mechir comes to 163. Together they come to 236. From these I subtract the 120 of the station and of the *zōidion* Leo; the remainder is 116. I depart with these from Virgo at 25 apiece. They will leave off at the 16th degree of Capricorn. There is Aphrodite.

Similarly, I have calculated Hermes for the same birth. I took the 163 days from Thoth up to the 13th of Mechir, and I have set 162 from without. Together they are 365. I departed with these from Aries at 30 apiece. It left off at the 25th degree of Aquarius. There is the star.

[Concerning Ingresses].[1] The second and the 6th and the 12th of the Sun will be fine, while the 7th and the 4th will be rotten. The 3rd and the 8th and the 9th of the Moon will be rotten, while the 5th and the 11th and the 12th will be fine. The 4th and the 10th of Kronos will be rotten, while the 6th and the 8th and the 12th will be fine. The 3rd, the 9th, the 10th, and the 11th of Zeus will be fine, while the 4th and the 7th will be rotten. The 3rd, the 4th, and the 9th of Ares will be fine, while the 7th and the 10th will be rotten. The 3rd and the 7th and the 8th of Aphrodite will be fine, while the 5th will be rotten. The 2nd, the 5th, and the 11th of Hermes will be rotten, while the 7th and 8th and 9th will be fine. The remaining ingresses for each star are irregular.

When the stars come to be in the aforesaid places by ingress and especially when they are masters of the times,[2] if they should be in profitable places and witnessed by benefics or malefics, they will be the bestowers of good and bad things, depending upon which is in excess. But if the malefics and benefics are of the same [number], the foul things and good ones will be all mixed up at the genesis of each, whence for transits it is always necessary to observe the places in relation to an exact estimate of the times.[3]

19. Concerning the Commixtures of the Stars

We will also subjoin the co-presences and commixtures of each star. So when Kronos and Zeus are present together, then, they are sympathetic to each other, producing benefits from legacies, adoptions, lords of real estate, trustees, administrators of the property of others, heads of the household, tax-collectors.

Kronos and Ares, then, are hostile, productive of deterrents and demolition. For, they introduce seditions at home and malevolences and enmities, slaves and plots and malefactions and accusations (except that

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[1] These last two paragraphs about ingresses are bracketed by the text editor without comment as not belonging here. The word translated here as ingress is *epembasis*, meaning to step onto something.

[2] The chronocrators, the planets that rule over a certain period of human life.

[3] Presumably, the times at which the good or bad things will be bestowed.

if they fall in their own *zōidia* or in profitable *zōidia*,[1] and they are witnessed by benefics, they furnish notable and bright nativities), unreliability in prosperity, and unexpected dangers or betrayals.

Kronos and Hermes, then, are harmonious and practical, except they introduce slanders concerning private matters, accusations and debts, disturbances because of legal documents or monies paid, those who are neither helpless nor witless, those who are highly experienced and erudite or prescient, fond of learning, curious, initiates of the mysteries, those who are pious toward the divine, those who have a bad conscience.

Kronos and Aphrodite, then, are harmonious for occupations, shrewd at weaving and fitting things together, sympathetic and beneficial not to all the way to the end, but only for a certain length of time, whereupon they produce censures and separations and instabilities or death, and often times they produce those who cause the lack of issue or even entanglements in public matters, and those who encounter harm or accusations.

Kronos and the Moon, then, are beneficial, able to procure possessions and foundations, productive of benefit from voyages and from fatality, especially when the Moon should happen to be making its course from rising[2] and should be witnessed by benefics. For, it produces alliances with superiors and gifts and the lessening of enmities, except that it produces unreliability in getting things, and instabilities in the area concerning the wife, and those who are dispirited through certain separations and hatreds and sorrows. It also introduces bodily suffering and sudden seizures and painful sensations of the predominant places[3] or the sinews, and the deaths of necessary persons.

Kronos and the Sun, then, are disharmonious, furnishing jealousies over possessions and deprivation of friends, whence, those who are born under such a position, harboring secret enmities and threats toward superior persons, and being designed against by some, go through their lives invidiously up to the very end; and, gaining advantage by pretence,[4] they prevail over most, except that they are with resources;

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[1] There is no explicit listing of "profitable" *zōidia*. It is probably to be deduced from the overall state of the sign. [RH]

[2] Presumably, this mean when it is waxing.

[3] Probably the head. [RH]

[4] or perhaps, by the power of good speaking.

and they are easily disturbed and long-suffering, self-controlled when adversity is inflicted upon them.

When Zeus and the Sun, then, are together, they produce those who are brilliant, esteemed, sovereign, dominant, tyrannical, capable, honored and well spoken of by the crowd, but successful and wealthy and those who arrange things with the most ostentation,[1] except that, for certain periods, when the star reverses opinion with irregularities and jealousies and (especially it should also be found to have just set)[2] greater ostentations, it causes truths.[3]

Zeus and the Moon, then, are good, acquisitive, producing masters of ornament and of bodies, and furnishing notable leaders and those who are helped by women and notable persons, those who have kindnesses done to them by relatives or children, and those who are deemed worthy of gifts or honors, those entrusted with the guarding of money or those who are loaned large sums, and the finders of treasures, those good at business.

Zeus, Ares—those who are esteemed, full of ostentation, friends of their superiors or of kings, those who are military, notable, and recipients of stipends, those who make a life in civic or military affairs, and those deemed worthy of honor and repute, but who have irregularities in their life and habits and throw away what they have acquired.

Zeus and Aphrodite are good, harmonious, procurative of repute and benefits, promoting further acquisitions, gifts, ornaments, mastery of bodies, begetting of children, archpriestships, position at the head of the crowd, the wearing of crowns and of gold, those being deemed worthy of statues and images, but they produce irregularities concerning marriage and children.

Zeus and Hermes are good, harmonious, administrative; they produce managers of things, those who become trustees or financial managers, those who are fit to be guardians, those who make their living from arguments and calculations, and those who are distinguished

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[1] *phantasia.* This word more simply means "appearance" or "imagination."

[2] *hupodusin.* heliacally set.

[3] *alētheia.* This Greek word for truth literally means "unconcealment." Here again we have the same play between truth and appearance that we found in Ptolemy's *Phases* (see General Note to our translation), again in the context of heliacal phenomena.

in education, but dear to many and easy to befriend, those who are deemed worthy of reward and stipend. And if they should be found in profitable *zōidia,* they also produce finders of treasures and those who are helped in loans [by deposits].

Aphrodite and the Sun are harmonious and likely [to occur][1] and bestowers of good things, bringing about unions of male and female, gifts and enrollments, and those who are successful in their plans; at times [they produce] those who accept popular preferments or assume trusteeships, and those who stand in the forefront in other areas, and those who are deemed worthy of stipends, but who are also not without sorrow in the area concerning wife and children, and especially if the star should happen to be have just set.[2]

Aphrodite and the Moon are good for reputation and acquisitions and for the instigation of matters,[3] but unstable for cohabitations and friendships and wedlock, bringing in rivalries and enmities and the malefactions of relatives or the upheavals of friends, and similarly also it is not good for the area concerning children or the body, making one's acquisitions transitory and introducing mental distress.

Aphrodite and Ares are disharmonious; for, they produce those who are inconstant and impotent in their resolves, those who are jealous and murderous, but dear to all or culpable,[4] shameful, fickle and indifferent to the couplings of male and female, those who are acquainted with villainy or sorcery, those who abide neither the good or the base, those who are reproached and reviled for their friendships, liberal in expense, those who just scratch the surface of their occupations and lust after many things, those who are wronged by females or those who suffer from accusations and upheavals and indebtedness on their account.

Aphrodite and Hermes are harmonious; for, they make those who are sociable, fond of their friends and fond of pleasure, those who have their mind on education and temperance, and those who receive honors and gifts, while for those who have come into a little luck, they produce receipts and purchases and commercial dealings and impart a shameful mode of living, and in the area that concerns the wife, it produces those who are unstable and indifferent and fickle about the marriage.

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[1] The Sun and Venus are frequently in the same sign because of the limited elongation of Venus from the Sun. [RH]
[2] Again heliacally.
[3] Refers to persons who instigate not times for instigating. [RH]
[4] sic.

Hermes and the Sun make those who are dear to all and those who are have a good verbal delivery, those who have diverse and even sovereign concerns in civil areas, those who are cleanly, very wise, critical, admirerers of fine things, erudite, initiates of divine matters, beneficent, fond of one's own associates, self-reliant, braggarts, those who bear the accidents of fortune nobly, those who are ineffective at achieving fame and irregular in their mode of living, with ups and downs, not helpless, but climbing up in accordance with the support[1] of their birth.

Hermes and the Moon are good for the unions and reputations of males and females, and for the power of speech and education, and for the other such undertakings and commercial dealings; they produce those who are social and mechanical and highly experienced and curious, and those who are led on by greater goals, those who are restless and do not stick long with activities or resolves for the future, those who are noble in relation to things base, but irregular in their mode of living.

Hermes and Ares are not good, producing enmities, accusations, oppositions, maligning, betrayals, and those who are wronged by their betters or their own underlings, and some who are athletic, militant or leaders, those who are beneficent, curious, those who go about their lives in diverse fashion; but, falling into scandals with pledges and loans, they engage in forgeries for the sake of stealing, raping, and plundering, or they resort to screaming.[2] But if the figure should somehow be afflicted, those who are held responsible or in complicity experience the loss or reduction of what they have acquired.

The Sun and the Moon are good; for, they procure alliances with superiors and reputations, the acquisition of foundations and possessions and money and ornament, and the things that are opportune and useful for the application of things. And if the support[3] should be great, those who are fit for the rule of cities will be born, those who are set over things, those who stand at the head of the crowd, those with great imagination, those who are munificent, dominant, tyrannical, insubordinate, those who possess the kingly estate and mind or those who climb

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[1] *hupostasis.* The support of other planets etc., that is, the support of the birth chart.

[2] sic.

[3] of the birthchart?

up from a modest fortune and upon becoming prosperous are pronounced truly happy, unless the good fortune does not belong lastingly to such people because of the waning figure of the Moon.

[The combinations of Ares and the Sun, and Ares and the Moon are lacking in the text.]

20. Commixture of Three Stars

[The combinations missing from this chapter are Kronos/Sun/Moon, Kronos/Hermes/Sun, Kronos/Hermes/Moon.]

Kronos, Zeus, and the Sun—are irregular and unreliable for acquisitions and friendships and the remaining applications of things (for, they cause the throwing away of what has been acquired and those who encounter invidious allegations), and they point to benefits from unexpected sources or from mortalities, enhancing purity of reputation or perfecting the reasons for it, while they point to unexpected dangers and plots; and they produce leaderships and executorships, tributes or rents from the things of others, on whose account they furnish disturbances or judgments, and support[1] which is irregular and timid.

Kronos, Zeus, the Moon—are harmonious, procuring reputation and benefits and alliances with superiors and gifts, but they[2] come to live abroad and they make a success of their activities (not only their own but those of others) upon foreign soil or with the help of foreigners; and they are shown kindness from females and, coming into possession of foundations, they are masters of regions; some, then, getting into the shipping trade, increase their livelihood, or manage their livelihood by pursuing all the trades that are united by water.

Kronos, Zeus, Ares produce commixtures of good things, some who are esteemed, fit to be archpriests, dominant, fit to be guardians, those who stand at the forefront of crowds and regions or military affairs, those who exhort and those who are heard, not so much those who do honor to the fantasy of life, but those who are tossed and turned by impediments and accusations and violent matters, and those who pass

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[1] again birthchart support?

[2] The change of subject here from the planets to the natives would seem to indicate some missing antecedent text.

their lives in fear, yet they do produce some who have conferred honor upon the reality of life, and those who are masters of possessions and foundations, and those who have benefited from deaths, but those who are inferior in reputation—whence, the matters will be judged from the setting in the places[1] and the energies of the *zōidia*.

Kronos, Zeus, Aphrodite are good and beneficial for occupations, acquisitive, producing unions of male and female and friendships and promotions, as well as kindnesses from the dead, and in the matter of intercourse producing those who are malicious and jealous and irregular about wedlock, those who experience difficulties[2] for a time and enmities and judgments, except they are fond of society and easy to live with, those who take delight in novelty and many friendships, but in the matter concerning children and the body they are not those who are steadfast through all, nor do they endure without distress.

When Kronos, Zeus, Hermes are configured, they produce those who are practical, economical, trusty, those who stand at the forefront of crowds, those who exhort and those who are heard, managers of money and those who set things right; and such people are those possessing a frank and polished manner, who, at times appearing villainous and knavish, will become desirous of the things of others and recommend themselves[3] and claim more than is their due, on which account they experience disturbances and judgments and indebtedness and popular scandals; at other times comporting themselves with a healthy enthusiasm for their work, and being held in trust, they receive benefits, and having been deemed worthy of gifts and honors by their superiors, and if they should possess a figure[4] that is generous, they will be a benefactor to their own superiors and those of others, and they will participate in the mysteries and the secrets of others, and though curious[5] about the remainder, those who display this area will have their minds aimed at simplicity.

Kronos and Ares and the Sun are indicative of violent and alien and dangerous matters; for, they produce those who are rash and ambitious in their occupations, who are villainous, impious, traitors, insubordinate,

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1 i.e., *topoi*, houses.

2 Literally, `coolings,' something one would expect from Kronos.

3 Accepting the manuscript variation here.

4 *schēma*. Presumably referring to their chart.

5 may also mean superstitious.

those who hate their own families, those who are parted from them, those who dwell with another tribe, those who engage in insults and hazardous activity, those who undergo falls from heights or from quadrupeds or have fears about burning, those who are laborious in their undertakings, not looking out for what they have acquired, those who are desirous of the things of others, those who profit by villainous means, unless the figure should happen to be military or athletic, and then it is full of toil, but not ineffective.

Kronos, and Ares and the Moon produce those who are reckless about throwing themselves into their work, and those who are high-minded but ineffective in their occupations and those diverted by impediments and by violent matters. For, they become violent, solitary, villainous, rapacious, those who have a piratical manner, those who encounter apologies or judgments, those who make a proof of constant accusations unless the native should somehow happen to be fond of the gymnasium or fond of weapons in order that the figure of the oppression may be placated and kept at bay in this manner. Some, then, if they are also subject to injury, or emotional, will have a violent end.

Kronos, Ares, Aphrodite are serviceable for occupations and friendships or reconciliations on behalf of rulers, producing benefits, reputation and alliances, while they later become easily disturbed and subject to legal proceedings because of certain rivalries and betrayals, on account of which they make accusations and harbor enmities toward male and female persons and are diverted into shameful and adulterous behavior, and they are subject to scandals and exposures. Some, then, pay no heed to illegal and indiscriminate unions, while, becoming accomplices or being involved in plots of villainy and sorcery, they experience no ordinary fear.

Kronos, Ares, Hermes produce villainies and slaves, judgments and disturbances; they are those who, after having been upset with securities and loans on account of legal documents or mystical matters, experience struggles which do not go right and reductions; otherwise, they produce those who are sharp and quite sagacious about occupations, those whose lives are complex, and those who are reviled by some because of certain violent or illegal actions; so there are times, then, when they are also engaged in laborious or dangerous activities, and when they encounter poverty, they blame their own luck, and they blaspheme the gods or they become forsworn and impious. And if the stars should fall improperly, they make for accusations and oppressions, but if they are in profitable places or should happen to be in their own places, then

those who undergo a struggle beyond all others will prevail over most, or those who have also been helped by arguments or calculations or military service will add to their livelihood.

Kronos, Aphrodite, the Sun are indicative of alliances with superiors and of honors and of occupations, and they are the causes of distinction and popular preeminence; but they are actually transitory in relation to possession and other such items; they divert things into irregularity, and the dissolve friendships, and they make for the reduction of livelihood and exposures or fines on account of female personages, betrayals of secret matters, while they make those who are unreliable and indiscriminate in the matters of wedlock and intercourse.

Kronos, Aphrodite, the Moon bring in irregularities and instabilities in one's life, and especially in the area concerning wife and mother and children; for, they inflict a bad disposition and lack of grace, and furthermore rivalries and factions, separations, faults, exposures, lawless unions, and concerning occupations they make those who are not helpless, but who have acumen and engage in acquisition, those who are helped by mortalities, except that they do not take care, but are plotted against by many, or who are even accomplices to villainy or sorcery, seducers of women.

Kronos, Aphrodite, Hermes produce those who are sagacious, intellectual, naturally clever at instigating activity, and shrewd, but those whose initial enthusiasm for their work does not last, but who quickly become desirous of other employment, those who are very learned, curious, diverse, medical, those who take delight in novelty and change and the exotic. If the figure should be afflicted when these planets are so situated, or Ares should regard it, they will encounter disturbances and judgments on account of sorcery or females or allegations about deaths, or even, undergoing injustice at the hands of women, they submit to a reduction of their livelihood and noxious accusations; in general, they will become unreliable and distressed in areas concerning wife and children and body.

Zeus, the Sun, the Moon produce those who are esteemed, brilliant, erudite, who stand at the forefront of public, political, and royal affairs, those who are dominant, fit for command, insubordinate, tyrannical, but those who are also regarded with jealousy and reviled and betrayed by some, those who hate their own families, who are fickle, diverse and inconstant in their resolves, those who are haughty, conceited and who have their ups and downs, but who confer honor upon the fantasy of life; yet they are not those who continue in prosperity up to the end, but

those who trip up on something, or even have a painful ending.

Zeus, Ares, the Sun indicate those who are liable to be alarmed and those who are in danger, and those who are hot-headed and successfully apply themselves to their work, and those who share in reputation, those who are militant, dominant, those who stand at the forefront of public affairs, those who are prone to fall through the jealousies, threats, betrayals, domestic plots, and accusations that pursue their superiors; for indeed, after some have climbed up from a low estate in life along with the promotion of their superiors, they are pulled back down.

Zeus, Ares, the Moon produce those who are on-target, rash, public, dear to many, those who come into advancement and those who are exalted from a low estate and those deemed worthy of trust, those who are martial, athletic, esteemed, dominant, those standing in the forefront of crowds and local affairs, those who partake of honors and stipends or the priesthood, but those who encounter impediments and accusations, and those who are betrayed by their own people or by females, and those who suffer a reduction of what they have acquired, and those who acquire later from mystical and unexpected sources.

Zeus, Ares, Hermes produce those who are practical, hot-headed, those who are agitated, those who work for wages in public areas or hold a rank in the military, or those who manage royal or political affairs, but those who are irregular in their mode of living and those who waste what they acquire, those who are intelligent and trustworthy, those who are stewards, those who readily correct errors and who attribute the responsibility for them to others, those who are reviled and those who encounter impediments; they produce some, then, who are athletic, crown-wearers, or even body trainers, who are very learned, fond of traveling, or those who profit upon foreign soil but fail in their own.

Zeus, Ares, Aphrodite produce those who are dear to many and fond of society, those who are deemed worthy of alliances with superiors and benefits, those who come into promotion, those who are advanced by women; they produce some, then, who are of the line of archpriests, who are crown-wearers, athletic or those who stand in the forefront of the priests or those who are crowd-pleasers, and those who for a time pass their lives unstably and irregularly, and who are blameworthy and indiscriminate toward the marriage union, those who endure betrayals and being put to shame, and those who are distressed in the area of children and the body, those who take their pleasure in newer intercourse, and those who undergo separations from women.

Zeus, Hermes, the Sun produce those who set things right in their application to their work, and those who are loved by many, those who are deemed worthy of trusts, honors, and public revenues, as well as alliances with superiors and promotions, and those who climb up from a lowly estate, and those who have become ornaments, but as for acquisitions which are transitory and easily obtained, they produce those who come into want of them for a time and those gain much for themselves mystically, though they are never without a living but are helped from unexpected sources and from superiors.

Zeus, Hermes, the Moon are produce those who are good, acquisitive, and those who are shrewd in regard to occupations, those who tend to bring things together, those who have a share in gifts and trusts, those who are mystical, sagacious, logical, guardians of money and deposits, those who make a living by speeches and calculations, those who are concerned with loans, tax-collectors, tax-farmers, those who are loved by many, those who are erudite, fit for guardianship, administrators of things, generous; they produce some, then, who are athletic, crown-wearers, those deemed worthy of honors, images, statues. And if these planets should somehow happen to be in profitable places, they make those who are finders of treasures, and those who stand over priests and temples; they rebuild and transplant, and by conferring honor upon a places, they have prepared a lasting name for themselves.

Zeus, Hermes, Aphrodite, are good, producing the acquisition of a livelihood and success at one's occupation; and they become sagacious, frank, generous, sweet, fond of cohabiting, cheerful, participants in education and music, cleanly, comely, those who are deemed worthy of honor and reputation, those who go about with their superiors and who have a share in trusts and public revenue, those who are an ornament in their mode of living, and, being fond of manners and exercise, they are masters of the body and they raise some who are child-like, and they are beneficent, and from the gods they know the future ahead of time, being truly pious, but they will become unstable or depressed about the area that concerns wife and children.

Zeus, Aphrodite, the Sun make those who are highly imaginative and those who are esteemed, but who are obsessed with details and irregular in their resolves, those who are haughty, sometimes those who are liberal and generous but fickle, other times those who are exalted in the opinions of others and in acquisitions and those who climb up from a lowly fate; and they also become archpriests, crown-wearers,

sovereign, dominant, those who stand in the forefront of public affairs and who precede the crowd, those who are deemed worthy of honors and gifts and who are ornaments in their mode of living, but those who will become lawless or culpable in relation to sexual union. But if these planets should somehow happen to be rising or in profitable places, the natives will be gladdened with wife and children.

Zeus, Aphrodite, the Moon produce those who are practical and esteemed, those who are archpriests, crown-wearers, those who stand at the forefront of priests and temples, those who are munificent, fame-loving, those who are crowd-pleasers, those who receive the trust of cities and regions, and who are deemed worthy of honors, and who are well spoken of and emulated by relatives and friendly personages, those who endure enmities and confrontations, but those who are unstable and contentious in the area concerning wife and intimacy, those who pass life with rivalries and separations and subject to necessity, who are distracted;[1] so then, at times they also join together[2] with their relatives and do not see to it that the co-habitation[3] is thus undisturbed[4]; at other times they engage in partnerships; nevertheless, they will become highly imaginative in the realities concerning life, being not so much filled with the truth as with illusion.

Aphrodite, the Sun, the Moon produce those who are esteemed and practical, those who engage in ostentation, but those with bad and culpable habits, those who are calumniated by most and envied by superior and friendly personages, those who come into promotion and acquisition and those who are exalted in their fortunes, but those who are irregular in the matter concerning wife and children; otherwise, they are fond of their friends, being those who come to live abroad, and those who are fortunate upon foreign soil.

Aphrodite, Ares, the Moon make those who are neither helpless nor impractical, but diverse and unstable in their resolves, those who are great-souled, those who spend indiscriminately and those who [do not][5] put an end to matters, who are ambitious, despisers, wanderers, those who are rash, public servants, military, those indifferent[6] to the intimacy

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1 as in absent-minded.
2 or couple.
3 or marriage or intercourse.
4 lit. runs smoothly.
5 Supplied by the editor of the Greek text from a supporting text.
6 Or perhaps undiscriminating.

of male and female, but those who are reviled and engage in insults and criticisms, and those who turn friendships into enmities instigated by villainies, those who are tripped up in their mode of life.

Hermes, the Sun, the Moon produce those who are august, pure, who play their part well, who are economical, those who partake of trust and rank, who are beneficent, participants in the mysteries, those who set things right, those who have the most ostentatious display of property; but they also become bodyguards, ushers, those who are set over money, writings, calculations; and the relationship of such planets is also strong for counsel or teaching.

Hermes, the Sun, Aphrodite produce those who are very learned, much experienced, good, those who take the lead in arts and sciences and those who are deemed worthy of trust and rank, those who are fickle in regard to what gets done, having their ups and downs at the time, and those who are restless or take delight in the complete change of occupation, those who are much loved, erudite, those who come into promotions from their superiors and those who are an ornament in their mode of living and in their reputation, even though blameworthy.

Hermes, the Moon, Aphrodite produce those who are good, those who co-habit well, those who are simple, generous, fond of laughter, political, participants in education or training,[1] mechanical, much experienced, decorous, cleanly, well-grown, those who are privy to secret matters, those who are subordinate, those who are emulated and envied, but those who are irregular in their mode of living and indifferent toward the intercourse of women and men, but those who are successful and able to bring things together.

When Hermes, Ares, and Aphrodite are configured, they produce benefits and reputation and occupations, those who are shrewd and economical with giving and receiving and the remaining undertakings, but cunning and much experienced, those who make a living from writings or exercises, who are culpable, prodigal, and give freely, those who are involved in securities and loans, and those who are wronged, those who steal the money of others, seducers, those who charmingly deceive, but those who are successful and malicious, fickle about what gets done.

Ares, the Sun, the Moon produce those who are rash, manly,

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[1] Literally, rhythms, but *hruthmizo* also means to bring into proper measure or time, thus, to educate or train.

courageous, practical; for, they become athletic and martial, sovereign, dominant, those who earn their living from violent and hostile matters and from menial crafts or working in hard materials, but they are those who are diverted by impediments and dangerous matters, and who encounter enmities and charges from their superiors, unless the benefics, figuring them in some way, should keep the support from being weakened.

Ares, the Sun, Aphrodite produce those who are loved by many and who are erudite, those deemed worthy or alliances and honors, successful, fond of society, but culpable and notorious, those who do not last long in friendships and who are unstable in their occupations, those who are desirous of much, extravagant, those who mistreat women, those with a tendency to vandalism, those who are diverted by impediments and enmities due to the dubious reasons in their arguments.

Ares, the Sun, Hermes produce those who are much experienced, who are inventive at ways of instigating activity, those who are full of care and ineffective in what they desire to argue, but who prevail unexpectedly, whence such become irregular in their resolves, courageous, practical, quick to anger, and sometimes those who adopt a vile and contemptible manner, who hold fast and play a part and make themselves less in relation to matters in which it is not necessary to do so, but those who live their life irregularly for the most part, and who, by coming under someone's thumb, lessen their own fortunes.

Ares, the Moon, Hermes produce those who are skillful, mechanical, those who are easily stirred into activity and those who are restless, those who wish to act with dispatch, those who are liable to omit things, curious, initiates in the mysteries and those who are privy to secret matters, maltreaters, those who are violent, insubordinate, covetous, those who encounter accusations and injuries as well as judgments and dangerous matters, those who experience disturbances owing to legal documents or taxes, except that they produce those who succeed and those who are extravagant, but those who are off-target in their mode of living.

Our exposition of these matters aimed at distinguishing them into unique and universal types, but when a different commixture is also added in, either in accordance with presence or co-testimony, the power of these things will be altered in accordance with the nature of the star. For, I did not want to compile the commixtures at great length and with many subdivisions, since the ancients have already made their

arrangements concerning them. The synoptic manner, then, which is easily taken in at a glance from the natural activity of each star and *zōidion*, will be preferred by those who can see. And there is found in this treatise the grounds upon which the placement[1] of each star—that is, the manner in which it was figured—must be determined (either upon a pivot point or rising, lord of a lot, of the *Hōroskopos*, or of a trigon). Similarly also, the *zōidia* in which they occur (either their house, or their own sect while being witnessed by other stars). And in such manner the effects are revealed to be steady. But if the planets should fall amiss in unprofitable places, the effects of their activity and the effects of fortune will become less.

21. Concerning Conception[2]

With these things being so, we must also speak of conception,[3] for those who repudiate complicity[4] and those who harbor jealousy. There being three terms—a least, a middle, and a greatest—the excess of each is [15] days. If we should add or subtract these from any one term, one of the other terms[5] will be taken. And the least term is 258, which will be assigned after the setting degree (that is, when the Moon is in the post-descensional place). The middle term is 273, which is preestablished when the Moon is in the *Hōroskopos*. The greatest is 289, which is preestablished when the Moon is in the setting place. For, if we should measure the 15 days of excess in relation to the hemisphere from *Hōroskopos* to setting, we will find 2½ days applying to each *zōidion*. Let it be the case, then, that Cancer is marking the birth hour while Capricorn is setting. If the Moon should be found above the setting pivot point, the conception will be 258 days; if in Aquarius, 260½ days; if in Pisces, 263; if in Aries, 265½; if in Taurus, 268; if in Gemini, 270½; if in Cancer (the *Hōroskopos*), 273; if in Leo, 275½; if in Virgo, 278; if in Libra, 280½; if in Scorpio, 283; if in Sagittarius, 285½; if in Capricorn, 289.

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1 *topothesia.* Literally 'place-setting.'
2 This Valens' version of the Trutine of Hermes. [RH]
3 The Greek term, *spora*, actually means seeding or begetting rather than conceiving, consistent with the usual male perspective of the Greeks.
4 i.e., claim not to be the father. [RH]
5 not to be confused with boundaries. [RH]

For an illustration, let it be the 8th year of Nero, the 11th hour of the 6th to the 7th of Mesori. The Moon is in Libra, the *Hōroskopos* in Cancer. Then, since the Moon is found on the pivot point, the birth was brought about after 280 days and 12 hours. Then, it will be necessary to subtract these from the 365 days of the year. The remainder will be 84 days, 12 hours. If, then, we should add 84 to the 6th of Mesori, it will be the 27th of Phaophi at the 23rd hour, which will be the conception day. And again, if we take the time from the 27th of Phaophi to the 6th of Mesori, there will be 280 days.

We can also illustrate with many strategies, which all involve one straight path. Assuming the birth ahead of time, we come to know how after how many days it was brought about. If the Moon should be found in the hemisphere above the earth, by reckoning the degrees from the setting degree up to the lunar degree, and taking 2½ days for each thirty degrees, you add these to the least term (258 days), and you will find the conception at so many days. By going back with these from the natal day to the day in which they leave off, you will find the conception day.

If you want an alternative, by reckoning from the lunar degree up to the *Hōroskopos* and taking 2½ days for each thirty degrees, subtract these from the middle term (273 days), and the conception will be so many days back.

And similarly, if the Moon should be found in the hemisphere under the earth, by reckoning from the degree marking the birth hour up to the lunar degree and casting out 2½ days for each 30 degrees and summing them up, you will add them to the middle term, to the 273 days. And the conception will be so many days back. And by taking the interval from the lunar degree up to the setting degree, and knowing how many days are assembled from the quantity of the days cast out at 2½ days per thirty degrees, you will subtract them from 289, and the conception will be just so many days back.

Let there be yet another illustration, in order that those who have intercourse may understand this matter more clearly, Let it be the 4th year of Hadrian, the 1st nocturnal hour of the 13th to the 14th of Mechir; the Moon is at the 7th degree of Scorpio, the *Hōroskopos* at the 7th degree of Virgo. Since the Moon is found in the hemisphere under the earth, I take the degrees from the degree marking the birth hour up to the lunar degree. They come to 60. I reckon at 2½ days for each 30 degrees. They come to 5 days. And I add these to the middle term, the

273 days. They come to 278 days. The conception was so many days back. I go back, then, with the 278 days from the natal day. The conception day leaves off at the 11th of Pachon.

Or again, I subtract the 5 days of the interval from 92. 87 remain (for, since the middle term is 273, the remainder of these from 365 is 92). If, then, we should add the 87 days to the 14th of Mechir, and we should depart from the natal day, it will leave off at the 11th of Pachon. But if you should reckon from the lunar degree up to the setting degree (which is 7th degree of Pisces), 120 are assembled. By taking these at 2 ½ days per thirty degrees, 10 days result. If I should subtract these from the greatest term (289 days), the remainder will be 279 days. Run these back from the natal day; after calculating, you will find the Moon upon the *Hōroskopos* at birth.

And if the Moon should be found in the hemisphere above the earth, by taking the degree interval from it up to the degree which marks the birth hour, and casting out at 2½ days per thirty degrees, and knowing how many days are assembled, if you should want to add to the 120 days and to depart from the natal day in accordance with the succession of days, you will find the conception day at the place where it leaves off. And again, by reckoning from the same day found up to the natal day in accordance with the succession of days, you will find the number of the days.

And if the Moon should be found in the hemisphere under the earth, you will reckon from the degree that marks the birth hour up to the lunar degree; and knowing the degrees of the interval, you will portion out 2½ days per thirty degrees. Subtract these from the 120 days, and add the remaining days to the natal day, and depart from it in the sequence of days; and there will be the conception day. Having added this to the term (273 days), run back from the natal day.

For another illustration, let it be the 17th year of Trajan, the 2nd of Mesori, the 11½th nocturnal hour; the Sun at the 5th degree of Leo, the Moon at the 27th degree of Libra, the *Hōroskopos* at the 24th degree of Capricorn. Then, since the Moon is found in the hemisphere above the earth, I take the interval from its degree up to the degree marking the birth hour; they come to 90 days approximately. I take 2½ days from each thirty degrees, and 7½ days result. I add these to the 92 days; they come to 99½ days. I depart with these from the natal day in accordance with the succession of days. It leaves off at the 6th degree of Athyr. Again, from the 6th degree of Athyr up to the degree of the birth in the

succession of days, 266 days are assembled. The conception was so many degrees back.

But if I do not want to add the 7 days to the 92, I subtract them from 273; and the remainder will be 266. By going back with these from the natal day, and by calculating, I found the Moon to be in the *Hōroskopos*, Capricorn.

The Moon at birth will indicate the hour of conception in respect of the *zōion*[1] in which it took place, while the *hōroskopos* of conception will have as many degrees as the Moon has at birth.

Others calculate by doubling the degrees of the Moon of the natal hour, and again, by taking 1/4 of the degrees of the Sun at birth, believing the antecedent triangle of each to be the *Hōroskopos* of the conception. Those who investigate the selection in front of us and the remaining ones with this procedure will not go astray.

22. Concerning Children Born in the Seventh-Month

We will also append, in a different manner, whether someone spent the full time in the womb or less, and in what manner there come to be destructions and abortions and painful deliveries and deaths, or offspring born in the seventh month. This will be found as follows.

I always take the year prior to birth and the natal month and day, and I calculate the Moon. And knowing in what *zōidion* it is found, I read the signs. And similarly also after the birth—namely, for two years—also taking the month and the day, I again calculate the Moon. And finding it, I compare it with the first year. And if I find the Moon in a triangle with the natal Moon in both years, I declare that the conception is complete.[2] And if the Moons in the two years should be found in a square with the natal Moon, the offspring will spend the time of the least conception, that is, 258 days. And if the Moon of the first year should be found to be in a triangle, while the second is in a square, the offspring have a duration in the womb within 269 days. And if the Moon of the first year is in a square, while that of the second in a triangle, the offspring will have the same time within 269 days. And if

[1] Note that the stem word is used instead of *zōidion*. See Translator's Preface.

[2] Runs the full term.

the Moon of the first year is in square, while that of the second is in aversion, the offspring will have its conception eight months earlier and will be dead. And similarly, if the Moon of the first year should be found in a triangle, while that of the second in aversion, the offspring will not be reared. And if the Moons in the two times should be found to be unconnected in any way to the Moon of the birth, the offspring will be dead in the womb or will be cut up in the womb and will put the mother in jeopardy. And if the Moons of the two years should be found to be harmonious due to a diametrical opposition, the offspring will be seven months old. And if the Moon of the first year should be diametrically opposed, while that of the second should be in a triangle with either the *Hōroskopos* or it, the offspring will be seven months old. It will also be the same if it should be in a square. And if the Moon of the first year should be in a square, while that of the second should be diametrically opposed, the offspring will be seven months old. The Sun will also produce similar things when it diametrically opposes the *zōidion* in which the conjunction took place. The ancients outlined this area mysteriously and obscurely, but we more clearly.

End of Book I

Appendix I
Translation Conventions

The following words consistently translate the indicated Greek word.

ruler, rulership: *oikodespotēs, oikodespoteia*
ruler: *kurios*
master, mastership: *despotēs, despoteia*
-lord: *-kratōr* (as in *horatokratōr*, lord of boundaries)
-steward: *-dektōr* (as in *oikodektōr*, steward of the house)

zōidion: zōidion (See **General Notes** in Paulus Alexandrinus and Vettius Valens Book I.)
place: *topos* (See **General Note** in Paulus Alexandrinus.)

sect: *hairesis*
boundaries: *horia*
face: *prosōpon*
trigon: *trigōnon*, i.e, triplicity.
house: *oikos*
dwelling: *oikotēr*
exaltation: *hupsōma*
depression: *tapeinōma*

figure: *schēma*
to figure: *schēmatizō*
to configure: *suschēmatizō*
to come to the attention of (by application, etc): *hupodedeiktai*
superiority: *kathuperterēsis*

to contemplate: *theōreō*
to regard: *epitheōreō*
to scrutinize: *katopteuō*
to testify or bear witness to: *epimarturō*

All four of the above words appear to refer to aspect relationships. The words *theoreō* and *katopteuō* refer to aspects in either direction, i.e., into preceding and succeeding signs. However, *katopteuō* seems to have a negative overtone suggesting that it refers particularly to difficult

aspects. The word *epitheoreō* is limited to aspects into the succeeding signs but, like *theoreō*, can refer to both difficult and good aspects.

hōroskopos: hōroskopos
to mark the birth-hour: *horoskōpeō*
to divide the hour: *Hōronomeō* See the **General Note** to the Anonymous.
midheaven: *mesouranema*
to culminate: *mesouraneō*

pivot: *kentron*
pre-ascension: *proanophora*
post-ascension: *epanophora*
decline: *apoklima*

rise: *anatellō*
arise: *epitellō*
set: *duneō*
hide: *kruptō*
co-rise: *paranatellō* See **General Note** in the Anonymous.
ascend, (of nodes): *anabibazō*
descend, (of nodes): *katabibazō*
contact: *kollēsis*
application: *sunaphē*
separation: *apporoia*

circumambulation: *peripatos*

degree: *moira* (See **General Notes** in Paulus Alexandrinus and Vettius Valens Book I.)
monomoiria: monomoiria (See the sections in Paulus Alexandrinus on *monomoiria*.)

crisis: *klimaktēr*

to take delight in, rejoice: *chairō*
to have dealings with: *chrēmatizō*

Such dealings evidently include any or all of the administrative or

governing functions (i.e., dispositions) performed by the planetary ruler. master, lord or steward. Possibly the planet's role as spear bearer, and any configuration it enters into.

illustration: *hupodeigma*

A somewhat irregular word for `example', that has just a trace of `sign' or `token.'

image: *eikōn*

Another irregular word for example that may have the sense of a visualization.

occupancy: *Epochē* See the **General Note** in the Anonymous.

under bond: *sundesmos.*

Literally, that which ties together. Evidently a more general kind of connection than conjunction *(sunodos).* See Paulus, Chapter 35.

commencement: *katarchē*
beginning: *archē*

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